The LUTHERAN

LAJOS ORDASS

Free man in a Red world

39, No. 47

AUGUST 21, 1957

CENTS

SPIRITUAL WEATHER

IT WAS AN ORDINARY weather report, up to a point: "Rainfall, two-tenths inches Barometer, 29:9 and steady. Temperature, 68 degrees." But then came the slip "Humility, 93 per cent." No acknowledgment, no correction—just that challengin mistake.

WHAT AN ACHIEVEMENT it would be for Christians: "Humility, 93 per cent!" Th would indeed be living up to St. Paul's warning to each reader "not to think of himse more highly than he ought to think."

I was especially struck by that weather report, coming as it did during our area Evangelism Mission—just as we were ripe to pride ourselves on statistics. (Listen i on the Mission to Pastors: "Over 300 calls completed the first evening. . . . Over 10 signed up already for pastors' classes. . . . Seventy-five children so far to be baptize . . . And look at the attendance climb every evening! Nearly 2,000 last night!")

We were able, happily, to avoid the pitfall of pride. Despite a natural pleasu in the mounting figures, we were humbled by God's using us and our fellow-worker and we sincerely gave Him the glory. I even like to think that we approache "humility 93 per cent."

—CLAYTON G. VAN DEUSEN

The LUTHERAN News Magazine of the United Lutheran Church in Americ

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THIS WEEK in The LUTHERAN

WHO IS FREE? - - - - - - - - - - By G. Elson Ruff 11
We are in slavery to ourselves until God rescues us in Christ

"I HEARD YOU, GOD" - - - - - - By Iris Hallman Gibson 15
A mishap on the road taught a woman we need to help each other

VENTURE ACROSS COLOR LINE - - - - - By S. B. Hagen 17
Nativity Church in Philadelphia is no longer a "white island"

SOUTH AFRICAN RACE STRUGGLE - - By Reinhold Niebuhr 23
New law regarding churches reflects a tragic situation

THERE'S A SECOND CHANCE - - - By Dutch Vanderneese 24
A prisoner found that faith could help him serve a life sentence

WS

Church in the News - - - - - - - - - - - - - - - 4

World News Notes - - - - - - - By Reinhard Groscurth 10

Slovak Zion Synod Convention - - - - - - - - - - - 35

VER PICTURE . . . Bishop Lajos Ordass Hungary arrived in the U.S. this th to attend Lutheran world assem- The background picture is from a pest newspaper showing the bishop rial in "People's Court" in 1948. He t 20 months in jail but was restored s place in the church last October. ews, page 5; "Conclusion" page 50.

News in the Churches:

Caribbean - - Francisco Molina 42
Florida - - - - - - - - 42
Md.: Hagerstown - Wilson P. Ard 47
New York:
Binghamton - Howard A. Kuhnle 43
Buffalo - - Herbert A. Bosch 44
Rochester - - - - - - - 45
Ohio - - E. Rudolph Walborn 36
Pacific Southwest - Louis F. Mertz 39
Pa.: Harrisburg - Viggo Swensen 45

TURES

ve Make a Family: Summer Special - - By Margaret A. J. Irvin 26
Vorship Notebook - - - - - - - By Edgar S. Brown, Jr. 28
ersonal Problem Clinic - - - - - - - By Earl S. Rudisill 29
uide to Bible Study: There's Work for All - - By John Schmidt 31
ooks - - - - - - - - - - - - - - - - - - 33
Conclusion - - - - - - - - - - - - - - - - 50

Lutherans flock to Minneapolis . . . Ordass reports improvement i
Hungarian church situation . . . LWF conference on family life decide
that sex isn't enough . . . World Council split over Communist membe

THE CHURCH IN THE NEWS

LWF Assembly opens

Three years of preparation by hundreds of staff and volunteer workers reached a climax in Minneapolis on Aug. 15 with the opening of the Third Assembly of the Lutheran World Federation. Besides the 700 delegates and official visitors representing the Lutheran churches of the world, thousands of visitors were expected in the Minnesota city for the 10-day meeting. At the final rally on Aug. 25 on the plaza in front of the state capitol at St. Paul an attendance of 100,000 was forecast.

Actual business of the LWF was to be transacted at nine morning sessions in the Minneapolis Auditorium. In addition there would be countless luncheons, lectures, concerts, worship services and other events.

Heading the local committee on arrangements was Dr. Paul Luther Wetzler, pastor of Salem Church in Minneapolis. Director of the Assembly staff was Dr. E. Clifford Nelson, on leave from his faculty post at the Evangelical Lutheran Church's Luther Seminary.

Planning is on big scale

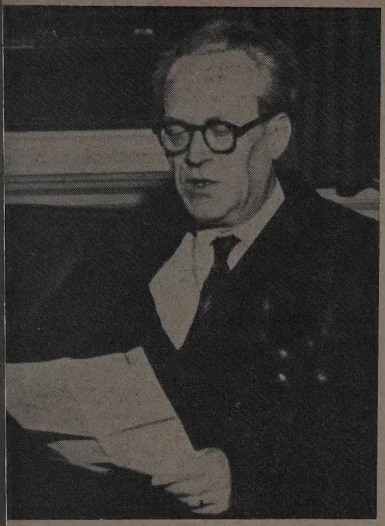
Plans for the Assembly had been made on a giant scale. Two 5,000-voice choirs had been recruited from Midwest Lutherans for the youth rally on Aug. 24 and the closing rally at St. Paul. More than 1,000 ushers had been trained to smooth proceedings at services and public meetings. Even with 15,000 people filling the auditorium for the major services, gathe ing of the offering had been perfected a two-minute operation, Assembly officia said.

Delegates would represent more th 50 million Lutherans in 57 memb churches in 29 countries, including behind the Iron Curtain. Only lands r represented would be Red China a Russia. Last-minute efforts were bei made early this month by official visito from Estonia and Latvia to get visas they might attend. Languages used wo include English, German, French, Sw ish, Danish, Norse, Spanish and perha Japanese. A corps of 40 interpret using simultaneous translation equipm would enable all delegates to follow proceedings.

Eight American churches which members of the National Lutheran Co cil were hosts for the event. Previ assemblies had been held at Lu Sweden, in 1947 and at Hannover, G many, in 1952.

Ordass to preach

Preceding the Assembly the L Executive Committee held a four- meeting on the campus of St. Olaf C lege, Northfield, with Dr. Franklin C Fry, United Lutheran Church presi and vice-president of the LWF, presid Other groups also met in conjunc with the Assembly—theological pro sors, social workers, musicians, y leaders, stewardship officials.



REPORTS IMPROVEMENT IN HUNGARY
Bishop Ordass

The formal program was scheduled to
underway as a procession of robed
rgymen and church leaders started to
nd its way from Central Lutheran
urch to the auditorium. The opening
vice was to be addressed by Bishop
os Ordass, primate of the Lutheran
urch in Hungary and one-time prisoner
the Communists. At the first plenary
sion, on Friday morning, Aug. 16,
hop Hanns Lilje, LWF president,
uld make his report. Public events
e scheduled each evening and a visi-
s' program each afternoon.

rvival called miracle

Continued existence of the Lutheran
urch in Hungary through 400 years
"trial and tribulation" is a "miracle of
d," Bishop Ordass said in a press inter-
w when he arrived in New York on
g. 5. Hungary has 500,000 Lutherans
bout 5 per cent of the nation's people.
he church situation in Hungary shows
"steady improvement," said the white-haired bishop who was restored to his post last October after eight years of imprisonment and forced retirement. During the past year all churches have experienced a gradual improvement of their relations with the Soviet-dominated state and have been able to expand their work, especially among youth, he said.

Asked about prospects for complete religious freedom in his homeland, the 56-year-old churchman first refused comment, but later said, "We are working for it."

Others in the Hungarian delegation were Bishop Josef Szabo; Dean Dezso Wiczian and Prof. Gyula Nagy of the Lutheran seminary in Budapest; Dr. Andres Keken, editor of the church's weekly; and the Rev. Karoly Hafenscher. Dean Wiczian reported an increase in the number of theological students with more than 40 expected to be enrolled during the coming year. He said there was no shortage of pastors in Hungary's Lutheran churches at the present time.

Strong family ties urged

Unhappy marriages and the mounting divorce rate were subjects of a conference sponsored by the LWF Commission on Education at Northfield, Minnesota.

"Romantic love" forms the plot for countless movies and the theme for popular songs but "trouble results when it is used as the sole basis for marriage," warned Dr. Paul A. Qualben of Brooklyn, psychiatrist and Lutheran pastor. More fundamental to a happy union are "suitability of temperament, religious agreement, background, age, outlook on the future, education, career, family and theories of upbringing," he said.

"Lamenting and denouncing sex" does not help, said Dr. Martin J. Heinecken of Philadelphia. He called for a "theolog-

ical diagnosis" of sex in "positive constructive terms."

Suggested to the churches as means of strengthening Christian families were aid to the parish pastors for effective marital instruction, development of ways in which family groups can "serve God as a unit," local conferences of lawyers and counselors to help them deal with cases of broken homes and impending divorce.

Self-control sought

Man controls everything except himself, Bishop Volkmar Herntrich of Hamburg told 350 delegates at the World Conference on Social Responsibility held at Springfield, Ohio, Aug. 7-11. The LWF-sponsored meeting was one of several held in conjunction with the Assembly.

Even "the forces of the cosmos" are within man's grasp, the German bishop said, but "man's only solution to the problem of controlling himself lies in his relation to God." Major responsibility of the Christian church is "to lead man out of the icy landscape of unbelief home again to his Father." Failure in this task would make our generation successful in everything except humanity, the bishop added.

Objectives of the conference, attended by a dozen representatives from Iron Curtain countries, were to outline basic religious principles underlying Lutheran welfare work and to share information on Lutheran social welfare programs in various countries.

Chinese cut Vatican ties

A wedge was driven between Red China's three million Roman Catholics and the Vatican at a meeting in Peking early this month. The 241 "Catholic leaders" who attended the session formed a new Communist-sponsored Patriotic Association of Chinese Catholics. Thei first resolution said they would cut a political and economic ties to the Vatican but would still obey in matters of dogm and morals.

The association will "resolutely oppos any scheme concocted by the Vatican i the form of religion that interferes wit our country's internal affairs or violate our patriotic movement against imper alism," Red China's radio reported.

China's Red leaders had for years bee putting pressure on Roman Catholics t form a church organization independer of the Vatican. The result of the meetin evidently was a compromise, since Vat can authority would still be observed i religious affairs. There was no indicatio of how many of China's 25 Roma Catholic bishops affiliated with the ne organization. Several are in jail. Hea ing the new group is Archbishop Ignati Pi Shou-che of Shenyang, who is n recognized by the Vatican. Other prelat identified with the new group are Bisho Wang of Nanching, Tchao of Sienhsie and Li of Chowchih. Before the Re came to power in 1948 there were Roman Catholic bishops in China. Mo were foreigners and were forced to lea the country.

Hromadka slips in

Sharpest division during the nine-d meeting of the Central Committee of t World Council of Churches at N Haven early this month came on t normally-routine election of a 12-memb executive committee. Only 28 of the Central Committee members pres voted for the proposed committee. Sev negative votes were cast and the r abstained. The Central Committee 90 members.

Dr. P. O. Bersell, president emeri of the Augustana Lutheran Church, s

WCC CENTRAL COMMITTEE IN SESSION AT YALE DIVINITY SCHOOL
Dr. Bersell (standing) refused to vote for Hromadka

abstained because he could "not with od conscience" vote for Dr. Joseph L. romadka, theological professor of the eformed Church in Czechoslovakia. Dr. ersell said he was taking his position cause of the Czech churchman's state- ents supporting the ruthless Red sup- ession of the revolt in Hungary last ctober. Dr. Hromadka has been a equent apologist for Communist causes. Dr. Bersell asked reconsideration of e vote, with separate ballots for Dr. romadka and the others. There was no tion on this proposal. Among those ting against the re-election of the com- ttee and therefore against Dr. Hrom- ka was Bishop Hanns Lilje, president the Lutheran World Federation.

Chairman of both the Central Com- ttee and its executive committee is Dr. anklin Clark Fry, ULCA president.

ge end of nuclear tests

The Central Committee adopted a tement on atomic tests and disarma- nt presented by its agency, the Com- ssion of the Churches on International airs (*see* THE LUTHERAN, Aug. 14). e statement asked Christians to take a "risk for peace" by halting nuclear testing.

Transmitting the statement to its 170 member churches, the WCC committee added a message questioning "whether any nation is justified in continuing testing of nuclear weapons while the magnitude of the dangers is so little known and while effective means of protection against these dangers are lacking." The message added that "nothing less than the abolition of war itself should be the goal of the nations."

In a separate action, the committee asked WCC member churches in the U.S. and Britain to "communicate the statement to their respective governments." It also asked the committee's officers to "seek ways and means" for transmitting it to the "authorities" in Russia where the WCC has "no member churches."

To study religious liberty

The WCC executive committee was asked to "arrange for a study to be made of the problems of religious liberty arising in Roman Catholic and other countries" after lengthy debate. Methodist Bishop Uberto Barbieri of Argentina, a

WCC president, had sought strong "condemnation" of Roman Catholic persecution of Protestants in South America. Lutheran Bishop Hanns Lilje said "other means of action" would prove more effective. He revealed that during his recent visit to Colombia the new government had assured him that a religious liberty provision would be included in its constitution.

French Reformed Pastor Charles Westphal said he was "pained" at the readiness of some members to make an "open declaration of war" against the Roman Catholic Church. "There are lands in which the Roman Catholics are in a majority in which there is no oppression," he said. In France "Protestants have every opportunity to practice their religion in perfect liberty and increasing respect," he reported, adding that Italy was also moving in that direction.

Five new member churches were admitted into the WCC. Largest was an American body, the Evangelical Lutheran Church, which has one million members.

Debate role in race tensions

Churches aren't doing enough to improve race relations, the Central Committee was told. The Evanston Assembly had declared segregation of "any form based on race, color or origin" to be "contrary to the Gospel." Acting on a report by Dr. Oscar Lee of the U.S. National Council of Churches' Department of Racial Relations, the committee decided to engage a "consultant" to help churches solve their race problems.

Men can't be made to "live harmoniously and peacefully by committee arrangement," objected Dr. Peter Kwei Dagadu, native Methodist leader of Ghana, West Africa. "What is most needed and appreciated is the spontaneous acts of people breaking down race barriers in tension spots," Dr. Dagadu sai

Dr. Francis Geldenhuis of the militan ly-segregationist Dutch Reformed Churc in South Africa said his church wou welcome investigation by a consultar "As a representative of a church th has been the target of much criticis and misunderstanding, I want to say th we have done nothing to hide and nothi to be ashamed of."

Asked Anglican Bishop A. W. Howe of Nigeria, a Negro, "If an African li myself were sent to make the investigatic would he be welcome?"

Church plans apartment

Plans for a unique combination apartment house and religious educati building were announced last month Washington's historic Foundry Meth dist Church on 16th Street, not far fr the White House. The $600,000 stru ture (*see cut*) will provide office spa classrooms and recreational facilities. will also have 48 air-conditioned apa ments which will be rented to single p sons and couples. Priority will be giv to Methodist employees in governm offices, Dr. Theodore H. Palmqu church pastor, said.

Because the project will be self-su porting it will be erected with borrow funds without any campaign amc members for contributions.

Pope gets segregation appeal

Leading foe of segregation am Roman Catholics in the South has b 80-year-old Archbishop Joseph F. Ru mel of New Orleans. Two years ago closed a church at Jesuit Bend, La., wh parishioners objected to a Negro pri Calling segregation "morally wrong sinful," he recently announced that seg gation in all diocesan parochial sch would soon end.

OMBINATION apartment house
nd religious education unit
anned by Washington's Foun-
y Methodist Church will adjoin
storic church edifice.

Opposition to the archbishop's actions
as stemmed from an Association of
atholic Laymen, which claims a mem-
rship of about 3,000 in strongly-
atholic Louisiana. After several rallies
d demonstrations, the association was
st year ordered by the archbishop to
scontinue operations.

This month the group appealed directly
Pope Pius XII. They asked that "no
rther steps" be taken toward integration
white and Negro Roman Catholics
nding a papal pronouncement. They
ked the Pope to decree that segregation
not "morally wrong and sinful."

The archbishop's "strange new doc-
ne" has caused educated Roman Cath-
cs to become demoralized and un-
ucated ones scandalized, the appeal
d. It pointed to other types of segre-
tion in other areas and asked the
ntiff to define the moral obligation of
man Catholics "for the good of souls."

tican assails plea

Even so minor a rebellion in the
ks as the laymen's request called forth
harp rebuke from a "Vatican spokes-
n."

The laymen had committed "a grave
or," said the Vatican source. It was
onceivable that the Holy See would declare itself against integration, the spokesman retorted. The lay group's "doctrinal error" was compounded by a breach of etiquette, he said. The Vatican is committed to the "universal discipline of the secular clergy and the Christian people" and the New Orleans church members offended when they let it be known publicly that they were appealing over the head of their bishop.

The request directed to the Pope will probably be referred to the Sacred Congregation for an answer. If the Pope makes any specific reply, the Vatican said, it would likely be in some future general statement on race discrimination.

And so forth

Liquor advertisers spend $100 million yearly to "brainwash" the American public into believing liquor is beneficial, the Methodist Board of Temperance charged. It asked Congress to ban interstate advertising of alcoholic beverages.

In 98 per cent Lutheran Finland the 564 parishes of the Church of Finland have 4,351,080 members, according to recent statistics. Second largest group is the Orthodox Church, with 75,396 members. Only 1,940 Roman Catholics were reported.

world news notes

ELECTIONS IN WESTERN GERMANY

EACH FOUR YEARS West German citizens go to the election boxes to vote for a federal government. While in 1953 the Christian Democrats got an overwhelming majority of the votes and put Dr. Adenauer back into office as chancellor for a second term, the election on Sept. 15 is highly uncertain.

Even if one does not know the party platforms (I am sure that many Germans didn't read them) there are some commonsense arguments which have to be considered. For instance, Dr. Adenauer is now 81 years old, too aged to lead the government for another four years.

Another dispute concerns our rather young democracy. Many people see a certain danger if one party rules for 12 successive years, and therefore they state: "It's time for a change."

ALTHOUGH there are eight parties competing for about 500 seats in the *Bundestag* (Lower House) the main struggle is between the two large parties: Christian Democrats (CDU) and Social Democrats (SPD). Each has an entirely different outlook on foreign as well as domestic policy—at least so far as their public proclamations reveal. (Thoughtful observers are convinced, however, that the differences are not so important as they are stated by the party officials.)

Socialists under Eric Ollenhauer ask for a revision of the North Atlantic Treaty Organization and want to cancel the draft system for our new army. They state that eight years of Adenauer's government didn't bring the reunification of Germany. But one is not quite sure that the Socialists have another concept which will work. It is interesting to note that the SPD hardly speaks about the socialization of the main industries, i former years one of their chief goals.

The political line of the CDU runs lik this: "We don't have time for anothe experiment." Christian Democrats hav good reason to point to the econom conditions of West Germany, the st bility of the German mark, and to th high living standard of most people i western Germany.

Dr. Adenauer himself sounded th sharpest note up to now when he sa in Nuremberg: "If the SPD takes ov the government, this will mean the en of Germany."

THERE IS another point of interest, e pecially for Protestants. Though th CDU has both Catholic and Protesta members, some people fear the pr ponderance of the Catholics. In the pre ent *Bundestag* the CDU has 154 Cat olic members, as compared with 96 Pro estants. While, theoretically, religio arguments should not influence the ele tions, some Roman Catholic bisho made strong statements such as "a Chri tian cannot give his vote to the Socia ists." They like to point out that of 1 Socialist members of the Lower Hou 131 are without any church connectio

A few months ago Dr. Gustav Hein mann, former minister of interior in th first Adenauer cabinet and for ma years president of the synod of the Eva gelical Church in Germany, dissolved h small anti-Adenauer party and enter the SPD, together with some active Pro estant churchmen. He has the sympat of many Socialist-minded workers.

Under these circumstances Protestan will not have an easy decision. A pron inent Protestant lawyer recently told m "I never had so many difficulties in voti as this year." —REINHARD GROSCURTH

Recklinghausen, July 31, 1957

WHO IS FREE?

No man can win freedom for himself. It is a gift from God. We are enslaved to ourselves until God sets us free through Christ

'S EASY TO UNDERSTAND what Patrick ry meant when he said, "Give me ty or give me death." Most of us put up with unpleasant restrictions any sorts rather than risk our lives pposing an oppressor. But the er for freedom builds up, and finally nes reckless and revolutionary.

e read about this in newspaper re- from Hungary last fall. Pent-up tment against police-state dictator- burst out in wild resistance at last. ere is an immense wave of this sort ing all over the world. Tribesmen geria and Morocco have been stirred ainst the French. Newly independ- ountries such as India and Indonesia till bubbling with the ferment of recent struggles for freedom from al domination. The twentieth century seems to be the great century in the world war for independence.

ALL THIS, of course, is mostly a political question, a matter of winning the right of self-government. That came in America in 1776. We are proud of the Declaration of Independence and the Liberty Bell. But they are a long way back in history, and we now feel secure in our liberties.

It may be startling to us to be told that in a deeper sense we are still not free. Perhaps we don't realize that according to Christian doctrine we can't win our independence even by the most violent struggle.

As we think seriously about our human situation, we realize that we seem doomed to a certain amount of slavery. There are not many of us who can go off on long vacations anytime we please. We have to work to earn a living, and either

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By G. ELSON RUFF

This is the first of five articles on the theme of the 1957 assembly of the Lutheran World Federation—"Christ Frees and Unites." They have been published by the National Lutheran Council as a booklet, "Liberty and Unity in Christ."

world news notes

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Recklinghausen, July 31, 1957

gels singing over Bethlehem, is more
n something to fill a dreary December
y with the good cheer of the Christ-
s spirit. This is V-Day, the day of
eration, when God came to share with
the fears and frustrations of human
, to suffer along with us the pain of
and death.

Our Lord's death on Calvary was our
th too, which God shares with us, so
may actually say God died for our
This is the revelation of God's eter-
love for us. And the brightness of
ter is God's victory over sin and
th for our sake, so we too shall con-
r death and receive the gift of eternal
. Our faith in the crucified and risen
rist sets us free from the fears and
strations which we can't possibly es-
e by our own efforts.

WE HAVE HEARD this Christian good
s thousands of times. We know prac-
lly by heart the story of our Lord's
h, crucifixion, and resurrection.
owledge is not enough. Even saying
we believe this story to be true, and
rting that we are Christians, is not
ugh. We have to come to the point of
izing that the whole meaning of our
tence is tied up with these events.
ause Christ lives, we too shall live.
s is the Christian faith. A new life,
from sin and death, begins in us as
find Christ to be our Saviour.

This isn't something that happens to
t of us in a lightning flash so that at
moment we are enslaved to sin and
h and in the next moment we find
selves completely new people. The
gs that happened to Jesus the Christ
happen in a certain space of time
almost 2000 years ago. Whether or not we realize how completely involved we are in these events does not change the fact that these things did happen. But our faith in the meaning that these events have for us may grow slowly.

Most of us follow Christ at a distance, with much stumbling, as the disciples followed him during his earthly life. In our growth in faith we are like little children learning to walk. Faith is not something we can manufacture. The freedom won for us in Christ's death and resurrection is not something we can win for ourselves by our efforts to be faithful Christian believers.

The whole of our Christian life, from its beginning in baptism, is a process of growing up in God-given liberty from sin and death. As we hear over and over the good news of our liberation through Christ's victory, our faith in him as our Saviour is strengthened. As this gospel is communicated to us in the Lord's Supper, we receive assurance of the forgiveness of our sins and our new life in Christ is nourished.

AS LONG as we continue in this present life, we never reach the time when we are completely mature in obedience to our Creator. Our self-will is still in constant struggle against God. It is a real and desperate struggle, and we confess our sins anew each day.

But we are not alone, carrying on our struggle by ourselves. God is with us in the midst of his own "household of faith," the church. The church is the workshop where the Holy Spirit is furnishing us with the means of grace. So long as our faces are turned toward the

Hungarian "Freedom Fighters" who fled across border to a new land could not escape enslavement

light which shines in the darkness of human life, we grow in grace, as flowers and trees grow in the world of nature.

Does this Christian growth in grace have any practical value for such folks as the Hungarians in their struggle with their police state? From one angle, it seems not. The Christian liberation is aimed at something much bigger than freedom from political domination.

EVEN if the Hungarians win complete liberty to govern themselves, they will still be under necessity to labor ceaselessly for their daily bread and struggle with the frustrations and anxieties in their own hearts. Political subjection is a small part of the picture of human subjection to the power of sin and death.

From another angle, the freedom the Christian man does have immed practical value. A man who is fre Christ can be free from fear of any m He can defy the dictator when that comes necessary because his real fou tion is not in his claim to his hu rights but in his certainty that he is G beloved child.

JESUS SAID, "If you continue in word, you are truly my disciples, and will know the truth, and the truth make you free . . . Every one who c mits sin is a slave to sin . . . So if Son makes you free, you will be indeed."

This is the real and true freedo the Christian.

"I Heard You, God"

It took a sudden mishap on the road to teach a woman how to trust and serve the Lord

By IRIS HALLMAN GIBSON

N THE BACK OF MY mind a nagging ry kept coming to the surface. I tried push it away as my station wagon d along the highway. My two small s were in the back, happily making ns for our stay at the lake. I should jubilant instead of so burdened with es.

My husband, Jim, was to join us later; naps in time for a swim before lunch. new what bothered me, but all week ied to escape. Now this weekend at lake retreat could banish the last e of guilt.

GRIPPED THE steering wheel as the Sunday came back to haunt me. It just after services when Mr. Myer, Sunday school superintendent, met in the vestibule of the church.

'm glad I caught up with you," he smiling. "We need a junior depart- t teacher and I thought of the way lren take to you. I won't hedge . . . eally need you."

y smile was feeble. I looked around Jim and the boys, some means of pe. We were supposed to drive into country for a picnic and Mr. Myer seemed bent on detaining me. "Could we talk some other time?" I asked hurriedly. "My husband must be waiting for me in the car. Maybe you can call later on."

He apologized for keeping me, making me feel very foolish. Later in the week he did call. My excuses were ready. I'm afraid none of them rang true.

He asked me to think about it, then let him know. It was almost Sunday again and I had neglected to tell Mr. Myer my answer was emphatically "no." This trip seemed opportune; we could stay through Sunday which would keep me from attending church.

SUDDENLY THE station wagon lurched on a deep curve. We spun around crazily in the road as I jammed the brake against the floor. The boys let out a yell as we eased into a ditch. It seemed as if some unknown hand propelled us toward our destination.

"Hey . . . Mom . . . what happened?" Jackie demanded from his perch on the floor. "We were going along good . . . then wham . . . we landed in the ditch."

I pushed at my hair, wondering if this were a dream. It was unreal, like

viewing a newsreel. "We should be thankful we're alive," I said, trying to keep my voice from quaking. Looking at my scared but unharmed children, I wanted to pray, to thank God for his goodness. It had been ages since I had taken time to think like this.

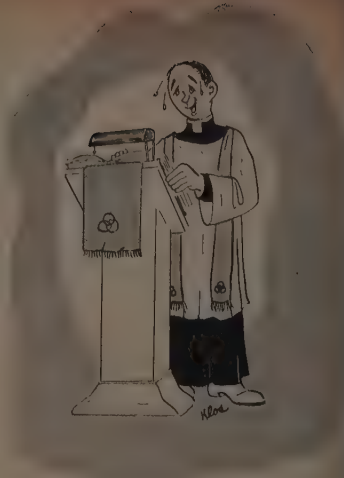
"Will we ever get out?" young Timmy asked. He peered out the window, at our sideways slant. "Man . . . I'd hate to be here when it gets dark—"

Until then I hadn't noticed the desolate countryside we had plunged ourselves into. "Now don't worry, boys," I said, at least managing to sound calm. "Someone will come along . . . they'll help us get out. Why don't you sing something?"

They started to sing, young Timmy halting over some of the words. I closed my eyes and prayed. If this was God's way of pleading with me to heed his bidding, I wanted him to know I heard.

THE STRANGENESS OF our plight made me realize my utter helplessness. Without God and the wonders of *his* world I was nothing. Tall, serene pine trees grew skyward, their green needles making a cool, refreshing shade. I leaned slightly out the window to inhale the fragrance.

Soon a big truck came down the highway, and the driver started slowing his big diesel motor when he saw our car. He was busy, with probably a schedule to meet, but he wasn't too busy to lend a helping hand. Why had I been unable to see my own selfishness? In a few minutes he fastened a chain to the front of the station wagon. When his truck pulled, we were free of the ditch.



". . . thus endeth the wrong epistle the day . . . The right epistle for day is written in . . ."

The big, friendly driver waved a my thanks, and I was once again on highway. Sunday morning I would Mr. Myer my answer. To help wit nice group of boys and girls seemed s a little thing, when every day I acce help from others. If people refuse help one another, this would be a s world in which to live, I mused.

Jackie leaned toward the front "Will we stay at the lake all day morrow, Mom?"

A while back, perhaps, my an would have been different. "We'll l in time for church," I said softly. a little thing, but now that I knew I c help I was anxious for the opportu

THE CHURCH OF JESUS CHRIST does not exist to operate a budget. The church has been ordained to provide a program of evangelism, fellowship, service, and missions. This task is primary, and here each church must begin. Money must always be thought of in terms of what it can do to glorify God and to bless the giver.—OTHNIEL A. PENDLETON in *New Techniques for Church Fund Raising* (McGraw-Hill)

VENTURE ACROSS COLOR LINE

Children ignored race differences at Nativity's vacation school. Nativity's adults, too, are accepting integration

OLD-TIME RESIDENTS of the Tioga sec-n of Philadelphia took a new look this mmer at Nativity Lutheran Church. Here was the yard full of children, as likely during vacation Bible school. there was a mixture of light and dark nore dark than light. And this mix-ture was here at Nativity, until recently one of the rock-ribbed "white" islands of religion in a neighborhood no longer predominantly white.

Well, if the complexion of the vacation school was about three-quarters Negro, it merely reflected the population of the

STORY BY S. B. HAGEN

PHOTOS BY H. L. BIEMILLER

area. It didn't parallel the parish's own racial proportions, said Pastor Arthur R. Seyda.

The truth is that Nativity was the only neighborhood Protestant church to offer a vacation school this year. It was open to everybody, so everybody came. Lutherans (children whose families hadn't moved too far away), Baptists, Methodists, Presbyterians—everybody in walking distance.

PERHAPS NOT SO MANY Negro children would have come, Pastor Seyda conceded, if their welcome hadn't been assured. The assurance was strong, because in the past year Nativity has received more than 30 Negro members.

It was just last October that the first Negro communicant was accepted at Nativity. A few years ago that proba couldn't have happened, in Pastor Seyd view.

Seyda has been at Nativity only years. He thought, when he accepted call, he had another five years before h have to meet the integration probl He knew Negroes weren't in any of nearby "white" churches. Most Ti Negroes go to all-Negro churches they attend any.

The challenge came much sooner t expected. Early in 1956 two young gro women began attending services Nativity. They signed the guest bo They were members of a Detroit theran church and had moved to Ph delphia.

Nobody in the congregation objec —at least not that Pastor Seyda heard Easter approached, and the pastor sented a list of eight prospective m

rs to be admitted by baptism or trans-
r.

THE CHURCH COUNCIL hemmed and rumphed. One put a blunt question: "Are any of these Negroes?"

None was. But Pastor Seyda didn't so immediately. He countered with other question.

"Well, what if they are?"

That smoked them out. An informal nt of the twelve council members owed ten would object to Negro mem-rs. The question didn't actually arise, cause the two women moved to another t of the city.

The council's attitude didn't surprise pastor. It mirrored the mind of the ngregation—so far as that mind was own. It followed the tradition of the ish and the community. For many rs it had been assumed that the rch would prefer to remain all-white. en it could no longer do so, the pre-ption was that it would move.

Yet, Pastor Seyda was convinced, there

was no real antagonism to Negroes. But fears and tensions existed. This was a cause of deep concern to the pastor. Already the possibility of moving to a suburb had been explored. One site was almost agreed upon—until someone reported that two Negro families had moved into the vicinity.

Seyda was sure that Nativity's future, if any, lay in its own Tioga situation, ministering to people within the sound of its chimes.

SOON AFTER the church council meeting, the crisis came. At Easter a woman from the Virgin Islands attended communion, and later presented a letter of transfer from her Lutheran pastor. The council couldn't dodge this.

Pastor Seyda enlisted time as an ally. It was only June, and new members wouldn't be received until the first communion in October.

"Let's table this letter," he suggested. The council was glad to postpone action.

Then Seyda went to work. During the summer months he visited every council member at home. He talked the matter over with each personally.

"I tried to make them see both the Christian implications and the practical consequences," he said. "I told them that as Christians they could not refuse fellowship on the basis of race.

"And I warned them what criticism they would certainly invite by refusing to accept a letter of transfer from a Lutheran congregation affiliated with their own United Lutheran Church."

This double-barreled appeal to reason —and faith, worked. When council met in September, ten voted to accept the Virgin Islands transfer. Integration became a reality in Nativity Church.

Now there are eight adult Negro members and about 25 Negro children. There will be more. Half a dozen are attendi pastoral instruction classes preparatory baptism this fall.

Philadelphia Lutherans were pioneers in settling the frontier in the early days of America, but not in meeting the new situation of mixed neighborhoods today. Fifteen years ago when a Negro wished to become a Lutheran and study for the ministry, he applied to four congregations before finding one that would accept him. In areas where white population has dwindled, three churches have been used for organizing all-Negro congregations. Nativity Church is the leader in the integration experiment.

How IS the congregation taking Well indeed, considering the early fea Again Pastor Seyda isn't much surpris

Only four of 500 white families h transferred out of the parish because the change. But the church organizati have gone all-out to welcome the n members as co-workers.

"The predictions of wholesale de tion, the half-threats to stay away, ne materialized," Seyda said. "It pro what I felt all along, that when the ch are down Christian people will t Christian action."

Least trouble of all was this summ vacation school. Enrollment was tw last year's. Mrs. Norman Melchert, ish worker who organized the sch was fortunate in having three pro sional teachers on her staff.

Mrs. Myrtle Sandberg, a pub school teacher, pointed to her kind garten-age class, busy with scissors paste making headdresses for the clo pageant.

"You can see there is no color-c sciousness here," she said. "These c

dren recognize each other as people, and the only differences are in personality."

The same spirit was evident in older classes. Seminarian Franklin Jones had white and Negro boys acting as acolytes during a demonstration of the liturgy. And the full assembly sang beautifully under leadership of Methodist minister Frank Mauger, who came over from his nearby church to help.

NATIVITY CHURCH isn't likely to become an all-Negro church, like some similarly located in changing neighborhoods. There is a solid core of loyal members whose support can be counted on.

There is also a large group of Lutheran students at nearby Temple University and its medical center. They make

PASTOR ARTHUR SEYDA
"It's the injustices"

Nativity their own church for years they are in Philadelphia. Pastor Seyda, by the way, was pastor to Lutheran students in the Chicago area before coming to Philadelphia.

There hasn't been any big rush of Negroes to join Nativity. Those already affiliated with Negro churches aren't switching. And the unchurched Negroes are just as hard to get as the unchurched whites—maybe harder.

Nor does the large Negro attendance at vacation school mean much in the way of accessions. Mothers sent their children for various reasons—to keep them off the streets, or out from underfoot—for those weekday morning hours. Pastor Seyda doesn't expect the parents will be hammering on Nativity's door to gain admittance.

THAT ISN'T to say the door is not open. Seyda explained that all the children were asked their church affiliations when they registered. Nativity won't try to entice any declared Baptists, Methodists, or what-have-you from vacation school families. But where no church tie was claimed, families will be visited regardless of color.

Negro membership may also gain through contacts of present Negro members, Pastor Seyda believes. This would be only normal, friends attracting friends. But to achieve real integration he says: "We've a long way to go."

"We've been finding out some answers," he said. "One thing I have come to realize through pastoral counseling. It's the injustices, big and little, that many Negroes suffer even in the north.

"The whole congregation got a lesson in discrimination when we had our picnic at a suburban park. We'd never had Negroes before, and we checked with the park management. They said, sure, bring 'em—but keep them out of the swimming pool!

"Well, it was too late to change the plan, so we went. But we told everybody to stay out of the pool. And we told everybody why."

THERE HAS BEEN no more talk, of late, of moving or selling the church. Pastor Seyda thinks the neighborhood has become stabilized. The pattern has changed: people aren't moving away as they did earlier. "Scare selling" of homes has slowed.

Nativity Church is taking community leadership, too, through civic association work. Residents with shabby or run-down properties are being persuaded to clean up and fix up—block by block. Once-drab row houses now sport fresh paint and potted evergreens on doorsteps.

Such improvements will be good for Nativity Church and its neighbors alike. And instead of dwindling into uselessness, it can grow through service to God and to the community.

outh African ace struggle tragic and omplicated

By REINHOLD NIEBUHR

THE NEWS is that all but the Dutch eformed Church in South Africa, that to say, the Catholic, Anglican, Metho-st and Congregational churches, are epared to defy the government's new w enjoining segregated churches. This rows a vivid light upon the whole South rican situation.

A part of the tragedy is that the gov-nment, which has dared to decree this surd law which extends the logic of *partheid* (rigorous segregation of the ces) so that the churches are included in effect, a "Christian" government. ore precisely, it is the Dutch Reformed urch in its political activity. The most ective representatives of the govern-nt are ministers of the Dutch Re-med Church.

It is this Christian party which has de the lot of the Negro progressively rse by its insistence on rigorous segre-ion first in housing, then in schools d now in the churches. Racist fanati-n, prompted by the fear of losing the ntity of a European culture in a mix-e of the races, has reached the point ere even the orthodox Christian uni-salism, based on the Pauline assertion, Christ there is neither Jew nor Greek, ther bond or free," is negated.

A SECOND ASPECT of the tragedy is t one of the contributing factors to this fanatic racist attitude of the Dutch farmers is derived from their sense of inferiority toward the English part of the South African culture. The Dutch are farmers and the English are in control of much of the business of South Africa, particularly the diamond, gold and uranium mines.

This sense of inferiority has made any common Christian witness impossible. It is, therefore, not certain whether the defiance of the churches will move the government. They are "English" churches, and the conflict between the English and the Dutch complicates the situation.

But the fact remains that the English-speaking people, as distinguished from their churches, were generally in accord with segregation if it was not too rigorously enforced. The peculiar circumstances of South Africa, where a small white minority feared absorption in a black sea, made this fear almost inevitable. The sense of inferiority of the Dutch farmers accentuated that fear until they forgot every moral scruple and insisted on *Apartheid* to the bitter end.

ONE COULD WISH that the defiance had come earlier when the problem was one of human justice rather than the sanctity of the church. But who are we to criticize? Our churches have been segregated for generations, not by law but by custom. With us, it was the civil state which challenged the custom, whereas in South Africa the state raised the custom to the dignity of law and prompted the Christian rebellion.

Fortunately, the extremism of the government has shocked even the Dutch Reformed Church and has encouraged a little group of dissenters, chiefly professors in their theological seminary, who have long been critical of the Christian racism of the church and government.

It was a first-degree murde charge. The jury said he wo guilty and the judge gave hi a life sentence.

But God has the last word i rescuing a condemned ma

There's a Second Chance

"DON'T BURN your bridges behind you" is a wise saying in most cases. But inside prison walls a man has to burn the bridges that connect him with his unhappy past if he is to learn to live a constructive and productive life. The best helper he has in this bridge-burning is the chaplain.

The chaplain can do only what the criminal wants him to do. The prisoner himself must build his road to the future. But when men like Paul Hardy start working with the chaplain, the road becomes far easier to construct.

PAUL HARDY, dressed in a business suit, looks like an executive. Tall, soft-spoken, the slightly greying man looks nothing like the average person's idea of a criminal. But in prison blue, he is drowned in the sea of men that floods the prison. He is no different from thousands of other prisoners, save for the a of peace that surrounds him.

In the wells of his soul though, the is all the difference in the world. Sur he has a desire for freedom and all th goes with it, as do thousands of oth convicts. Like many others, he wants be a better man than when he enter prison walls. But unlike most prisone Paul believes he has found a sure-fi way to get what he wants.

WHEN PAUL came to prison, 19 ye ago, he was at the bottom of the he as far as hope was concerned. Full self-pity and bitterness against the ciety which he felt had treated him j justly, he watched sullenly as they s dled him with a number and entered h on the institution's books as a life-term

The crime which led him to prison w one that he had never thought he co commit. Few people expect to come o of a drunken fog and find themsel

By DUTCH VANDERNEESE

harged with murder. But Paul did. And
ke the many others who had gone be-
re on the same route, he found that his
ies of "I didn't mean to do it!" were of
o use.

THAT NIGHT HAD STARTED like many
hers. Paul was drinking to "be one of
e crowd" he was with. The party got
isier and several fights started. Paul
came involved in a petty argument.
little later, he left the barroom. Soon
returned and started the argument
ew. The other man got violent and
ul pulled a pistol and shot.

Paul Hardy didn't remember much of
e incident. He didn't remember going
me after the pistol—the act which
de the murder premeditated in the
es of the jury.

But he was bitter when he entered
son. As he says, "I looked at the
lls and heard the judge speak again,
be confined the rest of your
ural life.' I didn't have a bit of hope
l that's a bad way for a man to be."

Paul decided to string along with the
cials though, hoping to get an oppor-
ity to escape some day. "I wanted
. I figured the best way to get out
s to play along with them."

Paul paused, and smiled. "Then I saw
chaplain for the regular interview.
saw through me right away, but he
d to help me. I wasn't much inter-
ed in religion though and never gave
real thought."

But Paul Hardy did start to attend
rch. He wanted officials to see it.

Then Paul met Owen, and that was
turning point in a wasted life.

I thought I was in pretty bad shape—
a life sentence," Paul said, "but I
n't know how well off I really was.
least I had two legs. Owen had to
key a wheelchair. He was the first
friend I had."

PAUL PUSHED OWEN around the yard in his wheelchair and spent many hours chatting with him. He learned, with a shock, that Owen couldn't live much longer due to the malignant disease which had taken his leg.

Owen had one trait which appealed to the lifer. "He was the most courageous man I've ever met," he stated. "Owen wasn't afraid to die. He knew he was going, and it didn't bother him a bit. He was ready for it.

"Owen told me a lot of things that last summer. He told me where he got his courage to face death. I knew, then, if I could get that kind of faith, I could face this life sentence."

Shortly after Owen died, Paul dropped all his negative ideas about religion and entered it with an open mind. He liked the peace he found in it. So much so, in fact, that he started talking about it with other prisoners. That in itself was unusual, since prisoners as a rule do not discuss such things with others. Paul was laughed at a few times, but only a few. Most prisoners have respect for another man's religion—regardless of what it is.

PAUL FOUND peace within himself, but he didn't stop there. He soon took one of his co-workers to church. The man had been in prison five times. Now he's outside doing well for the first time. Paul expected it, while others told him the man would soon be back in prison.

"I was lucky to be able to help that man," Paul said sincerely. "By helping him, I helped myself a lot. That's why I'm trying to help others. Maybe I'm selfish. But it gives me a real feeling of well-being when I can help another man. And too, it proves to me that if a man really is willing to go the right way, it doesn't make any difference where or what he is. I *know* Someone's helping me."

FIVE MAKE A FAMILY:

SUMMER SPECIAL

I WALKED through the quiet kitchen on my way to the back yard. The odor of turkey was delicious and I paused to cast a professional glance at the bird in the oven. Even if it wasn't my responsibility, what woman can resist a little kibitzing?

Closing the oven door and arming myself with a colander, I wandered out to the swing under the tall trees. Fern looked up to smile her thanks as I helped myself to a share of the crisp green beans she was snapping.

THE SOFT BREEZE rustled the treetops, sending a prematurely browned leaf or two to the ground near our feet. The quiet was almost like something I could reach out and touch.

We talked a little, lazily. After a week of companionship, the rush to catch up on all the family news had passed. Now we were just living day by day.

Even my worries about Pete and Karen at home with the Mawsons no longer bothered me. There had been none of the emergency calls I had feared. I accepted the fact that there would probably be none. Our family had reached another milestone. The older children had grown up enough to follow the guidance of other responsible adults without my constant supervision.

Fern read my thoughts. "Thinking of your absent chicks?"

"A little. Their cards are so full of the fun they are having I realize we have made them so independent I'll be out of a job before I know it."

"In a way. But in another way the will always need you."

"That's true. I guess we never real get over needing our parents' love an interest. It's part of us, isn't it?"

THE VOICES of Susie and of Fern's thre youngsters, which had been far awa were getting noisier. Now the four chi dren came tearing around the corner the house. They spied us as they race for the kitchen door. "Going to g drinks!" shouted Tim. The screen do banged behind them.

Soon they were out again, swarmin over us in the swing. Their faces we streaked where they had wiped awa perspiration with none too clean hand They had the warm salty-sweet smell overheated but frequently bathed ch dren.

"We found a baby bird and put back in the nest," Tim informed us, h eyes dancing.

"Bet his mother will be surprised whe she comes home," giggled Meg.

Susie was strangely silent while t other children were talking a mile a mi ute. So many things had happened th afternoon. Shep, the old collie, h "herded" the escaped hens back into the pen. There was a bullfrog by the ba of the little pond who sat so still no o would have seen him if Meg hadn't h such sharp eyes. The men were too bu to let them take rides on the tractor b had promised that if they kept out the way, there would be turns for ever body tomorrow before we leave.

FERN GATHERED up the green beans we had finished preparing for the pot. "I'll go get these started and make the thickening for the gravy."

"Any cookies?" demanded Tim.

"One a piece after you've washed your hands. Come along." Her children trooped after her, but Susie hung back. Something seemed to be bothering her. When the others were out of earshot, she said almost sadly, "We're having turkey, aren't we?"

I smiled, wondering what was back of her question, then let my eyes follow a butterfly that was hovering above the phlox in the garden. He was busy and excited—if a butterfly can be excited—but he only made me feel more relaxed —positively lazy. "Doesn't it smell wonderful? The turkey, I mean."

"But turkey is for Thanksgiving and Christmas!"

THAT WAS certainly true at our house. Even when the stores are running specials, I usually get something else to keep the turkey for a different sort of "special" occasion. Now I took my time about answering. "Christmas and Thanksgiving and times when we're extra happy. I guess Grandmother was feeling extra happy about our being here when she suggested a turkey dinner. And we are certainly happy about being here."

When I got no reply, I added, "Aren't you?"

"Ye-es. I suppose so. I'm having fun, but—"

"But what?" My voice was sharper than I intended it to sound. I was a bit worried that after the wonderful time she'd had, with everyone so kind and so glad to have us for a visit, another of our children was showing signs of a kind of self-centeredness—almost ingratitude.

"Nothing, I guess. Only—"

"Only what?" And this time it came out less peremptorily.

"Well, Pete and Karen aren't here. It doesn't seem just right."

I PULLED HER toward me in a quick hug. "I thought I was the only one who missed them. I'll bet everyone does. And I'll bet they miss us, too, even if they do try to make their cards sound so independent and grown-up."

"Families are meant to be together!"

"You've had enough of being an only child?"

"That was fun to pretend, at first. But I'm not. Not really. And you get tired of games."

"We all get tired of games. But keep up the game till we leave tomorrow. Families are, as you say, meant to be together. And these folks are family, too."

"Then why can't we all live together all the time?"

"Some families do. But in our country people move around so much that many of us have to learn to love each other at a distance. Life isn't so simple as it might be, Susikins. There's always a pull between wanting to be together and wanting people to be independent. It's love that keeps things in balance, keeps the tug from one direction from pulling things out of line in the other."

I THOUGHT I was explaining beautifully. I even thought of more things to say about how people are pulled in different directions by wanting to "be with Jesus" in Heaven and wanting to go on living right here. It's love—God's loving will for us—that keeps them in balance.

Probably I wouldn't have tried such grown-up talk on a child Susie's age anyhow, but I didn't get a chance. Suddenly she was off the swing and dashing after her cousins.

"Aunt Fern! I want a cookie too!"

PASTORS MAY START SINGING!

PASTORS HAVE to go to school a long time. After high school there are four years of college, and then three years of seminary. During those seven years there is a lot of opportunity for singing, much of it religious music. A student for the ministry will sing at daily chapel services. If his voice is good he may join the college or seminary chapel and so learn the great music of Palestrina, Bach, and Willan, among others.

But once a pastor enters his first parish there is little opportunity for singing. Like the people of his congregation he sings only the hymns, and some of the chants and the responses. Special music is left to the choir.

Sometimes a pastor will slip unobtrusively into a choir stall and lend a needed tenor or bass voice to the pitifully small male ranks of the choir. If he can't or won't do this, there is little opportunity to continue his singing.

And yet many pastors like to sing. Many laymen have gone to a synodical convention for the first time and have been happily awed by the mighty chorus of clerical voices. Yet, apart from such gatherings, when can a pastor sing?

I HAVE OFTEN FELT that our services on a Sunday morning are a rare hybrid, like the mythical beasts which were half-man and half-horse. The people sing their parts, but the pastor says his.

It was not always that way. Once both parts were sung. The pastor's voice was lifted in song in a versicle or a chant and the people picked up the melody and carried it to glorious heights in their worship.

Then a change took place. The mass of the pre-Reformation church was presented in one of two forms. A high mass was one with music, with both ministers and people singing their parts. A low mass was supposed to have both parts said, but even this was changed and soon the people were left with nothing to do save say their prayers and finger their rosaries.

The Reformation brought a change, and once again in the lands of northern Europe both pastor and people sang their respective portions of the liturgy.

WITHIN THE United Lutheran Church in America and the congregations which had been part of the bodies which formed our church there was little singing by the pastor. He read his part, the people sang theirs. This was not the case in some other American Lutheran churches. Those who have attended a church of Norwegian or Swedish or Danish background have been surprised to hear the pastor commence the service as he sings or intones the Invocation.

The men who prepared the new *Service Book and Hymnal* were aware of this difference. They were certain that not all pastors would want to start singing the first Sunday the new books are used. Nor did they imagine that every pastor could sing his part, but they were anxious to allow for such an opportunity if it is desired.

For the last few weeks I have been studying the first setting of the Service from the new *Service Book and Hymnal*. At several places in the service, a rubric (one of the italicized "stage directions"

preceding certain of the pastor's parts of he service says:

"The Minister shall sing or say:"

here then follows the music which the astor is to use if he sings his part.

These specific allowances for the pas-or's part to be sung are: the Invocation, he versicles of the Confession of Sins, he Kyrie, the opening phrase of the Gloria in Excelsis, the salutation, the reed, the pax, the benedicamus, and the enediction.

FOR THE MOST PART these are not in-olved melodies requiring a lot of mu-cal practice in addition to the prepara-on of the sermon. Generally they are simple note to which is added a slight inflection of two or three additional notes. And while they will require some training at first, the pastor will soon find that they will become as much a part of the service as the same parts said.

I am glad for the change. Somehow I always felt a bit cheated and I must confess I had an almost irrepressible desire to sing the opening phrase of the Gloria in Excelsis. I suspect other pastors have felt the same way.

Perhaps, too, if some of our pastors are willing to attempt to sing their parts in the service, singing in the congregation may improve and our worship may become more truly the gloriously exulting thing it was meant to be.

—EDGAR S. BROWN, JR.

ERSONAL ROBLEM LINIC

EARL S. RUDISILL

ationalization

QUESTION: For a long time I have been member of —— club. Most of the omen are a fine set. Last week the esident appointed the new program mmittee. She started out to name as airman a woman who is already on o committees, which has made her etty "heady." Furthermore, this woman es far out in the country on an estate which she is proud. The distance, I t, would be a handicap to the whole mmittee if she were the head.

I brought up this matter, as well as the t that she is already carrying consider-le responsibility. I felt the whole situa-n would prove difficult. My attempt to relieve her was resented by her as well as by several other members. They seemed to think my points unimportant and that I had some hidden purpose. At any rate she was not appointed.

I thought I was doing the organization and the other woman a kindness, but I find that I now have her ill will, and that of her friends. I didn't expect things to happen this way, and I am wondering how to iron out this conflict and have the good will of all.

REPLY: An unmentioned factor seems to shine through your whole story. Such circumstances and tactics are constantly occurring in organizations—even in churches. Are you sure that your motives for trying to keep the lady out of the chairmanship were really benevolent?

Could you testify that there was not an element of hidden jealousy present? Perhaps a sizable amount? Did you feel that the lady was your rival for recognition, that you wanted to rule

her out in a smooth way, and clear the way for the unhindered operation of your own ambitions?

While such strategems are frequently employed, with the expectation that no one may detect the flimflam, in almost every case some people, perhaps many, will see through the transparent attempt, and will diagnose the operation for what it really is. Genuine good will does not use such methods. A person will welcome "protection" only if it expresses her deep inner desire.

Start now to cherish and show a real good will to all whom you have offended, and find opportunity to express regret. Do not hesitate to say that you were mistaken. Generosity, honesty, and good will generally yield their return, even though it may be delayed. Pretense, no matter how it may be draped, almost always exacts a penalty sooner or later.

Dominant father

QUESTION: For years I have been taking care of my aged father. His financial situation is excellent. He has investments which pay him well. He could employ nurses and take care of all his needs, but he insists that nurses would be too annoying and would "boss" him.

He is determined that I must take care of him. I have remained unmarried because Dad always found fault with me if I went out with anyone. When I became engaged he made things so unpleasant for me that I had to break the engagement. I loved my fiance very much and the wrecking of the romance almost broke me. But I did it for Dad.

I have no social life because my father wants me with him all the time. Once in a while he reminds me of how much he has done for me.

I have been trying to do my best fo Dad, but he makes me nervous. Some times I feel that I just have to give u this responsibility, but then "duty calls. If only he would consent to have some one come in for one day a week so tha I could have a little change!

REPLY: The close attention whic you are giving to your father is fine i its way, but he has been taking ad vantage of you. He seems to contro you in just about everything. You gav up marriage for him, and now you ar sacrificing even a little social life whic everyone needs for the sake of sound ness of life itself.

Deep within you, you probably re sent his breaking up your marriag plans which were quite in order. Now feeling guilty about your vexation, yo are going all out to make up for it, an you may even be doing more tha your father needs or desires.

In the light of actuality, you ma well insist that your father emplo nurses or other caretakers, and relie you of burdens. You can still exercis a general oversight, but you ought t re-establish your social contacts, an perhaps even try to repair the broke romance if it is not too late.

While a child has responsibility for parent, each one has also a responsibi ity to himself. For children, aged pe ple, and others, we are called upon t do things which they have no way o doing for themselves. But when an one has adequate funds to provide f his own care there is no call for anoth to wreck his life or abandon his hig est aspirations. You may be firm b considerate about this matter. At th same time take measures for your ow development and for a satisfactory li for yourself in the days ahead.

here's Work for All

very Christian is called to some sort of ctive service in building of the church

JOHN SCHMIDT

ead Ephesians 4:11-16

IN MODERN DISCUSSIONS concerning e unity of the church there is much fort to establish the fact that a certain pe of ministry is essential, having been om the beginning a part of the practice id faith of the Christian community.

But there is certainly no agreement tween Episcopalians and Presbyterians -to name only two who profess to find ch a specific form of ministry in the ew Testament—as to what that form is. Lutherans usually point to this passage nd its related ones—Romans 12:6-8 id I Corinthians 12:28-30) to show that e concern of the early church was not imarily with ecclesiastical offices, but th functioning persons. There seems have been no official ministry, in any odern sense, but rather "a ministry of nction."

The church recognized the existence certain "gifts of grace" and through tercessory prayer ("the laying on of nds" being a symbol of this) accepted eir services.

LISTS OF VARIOUS TYPES of services for nich Christ gives his gifts vary, al- ough there is considerable overlapping. Apostles" come first in each list, nat- ally, since they are the foundation nes (2:20) of the church. In addition the faithful members of the twelve, ul, Barnabus, Silvanus, and also James, e brother of our Lord, are described under this designation in the New Testament.

The number of the "prophets" is, of course, much larger, since the nearest modern equivalent is "preacher." These are men—and women (Acts 21:9)—who have received a gift of the Spirit that is fruitful for the edifying of Christ's people. They reveal his will for both judgment and redemption. "Evangelists" seem to have been traveling preachers, proclaiming the gospel (Greek *"Evangelion"*) to those still outside the church.

On the other hand, "pastors" are the settled shepherds (for this is the word's meaning) of a local flock of believers. The term is new here, but roots in the common title given to Jesus (I Peter 2:25) and to his commission to his disciples (John 21:16-18).

"Teachers" were those concerned particularly with the edification of the church, through their explanation of the gospel and of the documents of the faith. All these endowments were given to serve essentially one purpose, so they cannot be understood in any exclusive fashion. What is important is the fact that always such gifts are given for the sake of the church, not for the gratification of an individual.

Nowhere in these lists is there reference to "priests." Although we often speak of the "priestly function of the ministry" in conducting of worship, the early church consistently limited the term "priest" to our Lord, who alone functions as an intercessor between man and God (Hebrews 5, etc.).

One reading of verse 12, "ministering to ministering congregations," sums up Paul's thought admirably. Through these gifts of divine grace all Christians are to

become capable of making their contributions to the completeness of the church. The edification ("upbuilding") of the body of Christ is the work of every believer, not merely of a group of "clergy." This is the great object toward which each must contribute.

IT IS CHARACTERISTIC of Paul's thinking that verse 13 presents as a goal, what in verse 3 was described as a present possession. "Become what you already are"—is the rule.

The whole church ("we all" is not "each and every" but "all together") is to seek "the unity of the faith." Soon after there is warning against false teachers, and a reminder that heresy is dangerous. Lutherans cite this passage when they require agreement "concerning the doctrine of the gospel and the administration of the sacrament" for "the true unity of the church" (Augsburg Confession Art. VII).

The unity Christ desires in his church is not to be found by reducing to the lowest common denominator, but rather by rising to new levels of understanding "of the knowledge of the Son of God." Yet the whole trend of Paul's teaching would forbid us to understand such doctrinal unity as including complete agreement of every detail of dogma. But he advocates a common trust in the Saviour and agreement concerning the fundamentals of our faith.

A CHILD has no mind of its own (compare I Corinthians 13:11) and is at the mercy of outside pressures. So are waves that are the helpless victims of each gust of wind. Examples of those who were thus "tossed to and fro . . . by every wind of doctrine" were the Athenians who "spent their time in nothing except telling or hearing something new" (Acts 17:21).

Such people are like dice—as Paul co
tinues with a third illustration—cast
those who considered theological spec
lation as a sophisticated sport, rath
than as a matter of life and death.

Maturity is needed, for the Enem
and his instruments are crafty. There
an organized effort to seduce men fro
God. Ignorance of the Bible, creeds, a
Christian history exposes us to great da
ger. Milk is needed for babes, b
eventually we must learn to eat stea
We must give our faith an education, to

This "maturity" is always relative,
we must continue to "grow up" (ver
14). Individualism and egotism are sig
of childishness, and must be overcom
A harsh, unloving orthodoxy will oft
divide Christians, instead of uniti
them. Our growth is therefore "un
him who is the head," Jesus Christ.

This is our ever-advancing goal. T
body must correspond to its head a
must be obedient to him. Jesus' supre
acy and sufficiency (as the source of
growth) is emphasized.

THE CHURCH IS UNIFIED as a living c
ganism, its parts willingly subordinat
to the whole. Its highest unity is esta
lished through its God-given diversit

True community is not easy to attai
Nearness is not enough. In fact, distan
may even increase affection, peace, a
assistance. "Walls make good neighbors
Many American Christians are willi
to have the gospel preached to Negro
—if they live somewhere else than
their block!

Nearness provides for the bitter cla
of egotisms. That is why the unity of t
church is always a miracle of grace. On
on the basis of repentance, of dying
self and of the renewal "in the spirit
(our) minds" (verse 23) can it be mai
tained.

BOOKS

HERE ARE THE LUTHERANS

Lutheran Churches of the World. Augsburg. 33 pages. $3.50.

Lutheranism's world-wide communion of more than 70 million people is surveyed in this volume.

The book, prepared under the auspices of the Lutheran World Federation, tells the story of the many Lutheran Churches in Germany, Scandinavia and elsewhere in Europe, in North America and Latin America, in Asia and Africa—their history, their life, their influence, the challenge and promise of their future.

It has been published in English and in German. Copies will be given to all delegates and official visitors to the LWF's Assembly in Minneapolis.

In a foreword, Dr. Carl E. Lund-Quist, executive secretary of the federation, says the book is intended to interpret the life and work of the Lutheran churches and to provide information on the issues facing these churches.

"It is a contribution to our own churches in helping us understand each other," he adds. "We hope it will also be read by those outside of our churches. It can become one way in which we show our responsibility in the important ecumenical task of today."

A successor to the Lutheran World Almanacs published from 1921 to 1937 and *The Lutheran Churches of the World* published in 1952, the new book differs markedly from the previous publications in the presentation of its material.

Seven churchmen, each an authority on his own area, cover the work of the churches by continents and regions—the first attempt to review the Lutheran witness in a specific geographical situation.

The seven chapters of the book are:

"The Churches of Central Europe," by Bishop Hanns Lilje of Germany, and president of the Lutheran World Federation—in reviewing social and political upheavals of the 20th century, Bishop Lilje finds that they have forced a basic re-orientation on the Lutheran Church in Germany: It must become less institutional and more missionary.

"Europe's Minority Churches," by Laszlo Terray, secretary of the Egede Institute in Norway—Mr. Terray gives a brief review of the history and current activity of more than twenty minority Lutheran churches in Europe.

"The Scandinavian Churches," by Ragnar Askmark, dean of the Cathedral of Gothenburg in the Church of Sweden—Dean Askmark's historical survey brings out the fact that large numbers of people in Scandinavia are passive towards the church. He points up a number of programs and activities by which the Scandinavian church is facing up to this challenge.

"Churches in North America," by E. Theodore Bachmann, professor at Pacific Seminary. Dr. Bachmann examines the historical roots and the contemporary situation of the church in America.

"Lutherans in Asia," by Rajah B. Manikam, bishop of the Tamil Church of South India—Bishop Manikam considers the history and the future of the nearly forty Lutheran churches and mission bodies in the most populous—and least Christian—part of the world.

"Lutheranism in Africa," by Fridtjov Birkeli, director of the Department of World Missions of the Lutheran World Federation—The author sees today's Lutheran church in Africa in the middle of a seething political cauldron. He surveys the contemporary scene and charts some of the moves being made.

"Lutherans in Latin America," by Stewart W. Herman, executive secretary of the National Lutheran Council's Division of LWF Affairs—In looking to the next fifty years, Dr. Herman highlights the key problems and opportunities that face the Lutheran church.

EARLY CHURCH LEADERS

The Twelve. By Edgar J. Goodspeed. Winston. 182 pages. $3.50.

Neither the title of this book, nor its subtitle—"The Story of Christ's Apostles"—really describes the content. A more accurate statement would be: An account of the early literature and leadership of the apostolic church and of the century that followed. More attention is paid to the post-apostolic writings than to "the Twelve," since Dr. Goodspeed ascribes numerous books of the New Testament to late authorship. In certain respects the book seems dated as, for example, in its assumption that the fourth Gospel is "Greek," a conclusion that the Dead Sea scrolls have certainly called into question.

Most readers will be most interested in the brief summaries of the post-New Testament gospels and epistles, since this material is relatively unfamiliar. Those who are widely read in this subject will find little that is fresh or new.

The style of this little book is informal and repetitious. The first chapters suffer from considerable overlapping. Careful editing would have caught the repeated story of the dependence of Mark upon the sermons of Peter, as well as the quotation repeated on page 128 from page 106.

Columbus, O. JOHN SCHMIDT

POLITICS AND THEOLOGY

The Two Cities. By John A. Hutchison. Doubleday. 190 pages. $3.50.

Lutherans are generally considered to be theologically strong and politically weak. Hutchison's study on Christian political ethics is theologically weak and politically strong.

As indicated by the title, Hutchison is interested in the relation of the "two cities" of Christ and Caesar, Christianity and politics. His preference in both religion and politics is decidedly liberal. Theologically, the "biblical realism" which he espouses is strongly influenced by St. Augustine's union of Pauline and Platonic thought. A strictly biblical theology of politics is not congenial to his brand of philosophy of religion.

An able analysis is made of the classical fusion of Hebrew-Christian (religious), Greek (philosophical), and Roman (legal) elements in Western civilization. Hutchison defends the resultant ideal of a "Christian humanism" which respects the personality of man as the crown of God's creation. Unfortunately, Christ's atonement for sinful creatures is unmentioned, presumably since the cross remains a stumbling-block for contemporary Jews, Greeks, and Romans. From this vantage point, the author's criticism of the Christ-centered political ethics of St. Paul and Luther is neither biblical nor realistic.

Hutchison is strongest in his grasp of the broad sweep of western social and political philosophy, from the "dawn of conscience" in ancient Egypt and Mesopotamia to the contemporary American "piety on the Potomac." This historical survey in the first half is masterful in its breadth and clarity.

His concluding defense of Western political democracy appeals to us more as Americans than as Christians. Opposing the biblical view of government as an ordinance of God, Hutchison prefers the "social contract" theory of Rousseau. The modern secularization of politics is strangely lauded as "a great achievement" because it is preferable to medieval clericalism. Hence the democratic way of life is praised as a "genuine token of the kingdom of God."

Philadelphia WILLIAM H. LAZARETH

Cry of the Heart. By Hertha Pauli. Washburn. 210 pages. $3.50.

Bertha von Suttner waged war against war. It was largely by her efforts that the first international peace conference came into being. Her relationship with Alfred Nobel sparked the founding of the peace prize. This book is the moving drama of a dedicated woman. H. B.

BOOKS reviewed in these pages may be ordered from the United Lutheran Publication House, 1228 Spruce Street, Philadelphia 7, Pa., or from any of the ten ULPH branch stores.

SLOVAK ZION

Effect of merger plan on Slovak Synod is discussed . . . Zornan reelected president

WHAT MAY HAPPEN to the Slovak Zion Synod if the United Lutheran Church is merged with other churches sometime in the 1960s was discussed at the convention this year.

There are three possibilities, said Synod President John Zornan. 1) Dissolve the Synod and "bring to a close, officially, the work of Slovak people here." 2) "Request that we be permitted to meet as a pastoral conference of Slovaks" even though the congregations join newly formed synods on a geographical basis. 3) Seek "synodical independence, similar to our present status."

The third of these choices was favored by the convention. Meeting in Sts. Peter and Paul Church, Blue Island, Illinois, June 17-19, the 46 delegates felt there is still work to be done on a linguistic basis.

THE SYNOD in adopting its 1958 budget went on record in support of the ULCA double apportionment. Giving for church-wide benevolences has risen from $2,000 in 1940 to $16,441 last year. The goal for 1957 is $59,228, and for 1958, $110,461.

Plans were made to celebrate the 40th anniversary of Slovak Zion's founding next year. A history will be compiled, and possibly a film on church activities will be made. Synod congregations are scattered from the Atlantic coast to the Mississippi.

President Zornan, Secretary John Shintay and Treasurer George Churlick were re-elected. Ordination of the Rev. Paul Baranek was a feature of the convention. A graduate of Wagner College and Philadelphia Seminary, he has been called to Sts. Peter and Paul Church, Hazleton, Pa. The congregation was received into membership of the synod at this convention.

The Rev. A. Howard Weeg, president of the Illinois Synod, was the ULCA representative. In his address he emphasized: "You as the synod, you as individual members of each congregation—you are the United Lutheran Church in America."

Dr. Earl S. Erb, of the Board of Foreign Missions, spoke on continuing needs in the spread of the gospel throughout the world. He said $1,205,000 will be budgeted in 1958 for ULCA foreign missions.

Slovak Zion's John Zornan
Still work to be done on linguistic basis

PASTOR JOHN ZORNAN has been president of the Slovak Zion Synod since 1953. Born in Yugoslavia in 1912, he came to the U.S. as a boy, graduated from Concordia College and Seminary and pursued further studies at the University of Richmond, Va., and the University of Pittsburgh.

He served Slovak Lutheran congregations in Youngstown, Ohio, Prince George, Va., and Pittsburgh, before becoming pastor of Holy Trinity Church, Sharon, Pa., in 1955.

President Wiegman Takes Office; Induction Service Held in Akron

By E. RUDOLPH WALBORN

COLUMBUS—On Aug. 1, Dr. Fred C. Wiegman moved into the headquarters of the Ohio Synod in Columbus as its new president. Four days later he was inducted into the office at a service held at Holy Trinity in Akron. He had assumed the pastorate in Akron as successor to Dr. Franklin C. Fry in 1945 when the latter became president of the United Lutheran Church.

The 58-year-old native of Iowa is a former president of Midland College and has served parishes in Nebraska City, North Platte, and Fremont, Neb., in addition to Holy Trinity Church in Akron. He was elected president of the Ohio Synod last May after Dr. George W. Miley, who had been 16 years in that office, asked the synod not to re-elect him. Dr. Miley died a month later from a heart attack.

Interim president from the time of Dr. Miley's illness to Aug. 1 was Pastor Carl A. Driscoll of Grace Church, Dover, who was vice president of the synod's executive board. He moved to Florida this month to accept a call to Good Shepherd Church, Tamp and was succeeded on the executive boa by Pastor Herbert W. Veler of St. Joh Church, Zanesville.

Dr. Fred C. Wiegman

From Akron parish to synod presidenc

Pastor Veler was designated to condu the induction service for the new preside in Akron. Dr. Carveth P. Mitchell of Fi Church, Mansfield, preached, and Syn Secretary E. Rudolph Walborn presen the president-elect.

An impressive number of Ohio Syn pastors and representatives of other theran bodies attended the service.

Seminary Graduates Ordained

OHIO SYNOD'S interim president, Pa Carl A. Driscoll, conducted two ordinat in June. Robert S. Kelley, who is ser the Doylestown parish, was ordained Zion Church, Wooster. William C. Hag pastor of the Roseville parish, was ordai at Bethlehem Church, Youngstown.

Forell Accepts Call to Chicago

MAYWOOD—Dr. George W. Forell has accepted the call to Chicago Lutheran Seminary effective Aug. 1, 1958. His acceptance was announced by the president of the seminary, Dr. Armin G. Weng, this month.

Dr. Forell, who will lecture this winter at Hamburg University on a Fulbright scholarship, will succeed Dr. Joseph Sittler on the seminary faculty as professor of systematic theology. Dr. Sittler, who resigned from the post to accept a professorship on the Federated Theological Faculty of the University of Chicago, will continue to teach part-time at the seminary during the next academic year.

ohnson to Serve Evangelism Staff

SPRINGFIELD—Pastor Dana H. Johnson of ourth Church, Springfield, will become the urth member of the team of regional di-ctors of evangelism of the ULC Board of ocial Missions for the 1958-59 period. The ther regional directors, named at a board eeting in April, are the Rev. Walter E. ock, the Rev. George A. Housewright, and r. James A. Keisler, Jr., who have already en serving the LEM staff since 1955.

Pastor Johnson, a native of Cincinnati, as ordained by the Ohio Synod in 1930 ter graduation from Hamma Divinity hool. He served parishes in Marysville d Dayton, was a BAM missionary in the irgin Islands, Puerto Rico, Alaska, Canada d the continental United States from 1940 1946. He was subsequently pastor of esurrection Church, Arlington, Va., and me to Springfield in 1953.

His new assignment on the LEM staff will t him in charge of the midwestern field. e will occupy his office in Chicago Nov. 1. Pastor Johnson has traveled widely in rope, the Middle East and Africa, was a culty member of the American University in Cairo, Egypt, and took part in an interchange of preachers in Great Britain last summer.

Pastor Dana H. Johnson
rom Springfield to Chicago LEM office

Oakwood Church Allowed To Occupy Former Mansion

By E. RUDOLPH WALBORN

COLUMBUS—Our Savior Church in Oakwood, a Dayton suburb, served by Pastor J. Alfred Updegraff, will be permitted to take title to a $500,000 property purchased a year ago for $85,000.

Four neighbors in the exclusive suburb had filed an injunction against the sale. A lower court ruled that the sale could proceed. The residents appealed but four Lima judges, sitting for the Second District Court of Appeals, have upheld the lower court decision.

The congregation has completed the purchase of the 31-room former Patterson mansion located on a four-and-a-half acre site and will occupy it to relieve crowded conditions in its church built in 1948. Architect T. Norman Mansell of Philadelphia has been asked to develop long-range plans to convert the estate for church-school use and to provide a sanctuary.

More Churches Plan to Build

FIRST ENGLISH CHURCH, Tiffin (Dr. William A. Janson, Jr., pastor), has voted to purchase a four-acre site at a $60,000 cost. It plans to build a church to replace the 100-year-old building now in use.

ST. PAUL'S CHURCH, Newark (C. Myron Danford, pastor) subscribed $100,000 in a recent campaign to reduce a $35,000 building indebtedness contracted five years ago, and to start a fund toward a new educational building.

FIRST CHURCH, Cleveland Heights (Dr. Dale C. Recker, pastor), pledged $73,000 toward an educational building in a campaign directed by the Lutheran Laymen's Movement. The Rev. Richard Knudten, a Pacific Seminary graduate, is serving as assistant pastor of the congregation.

Butch Brodbeck Stepped Out of the Limelight

HE MADE 64 movies in four years. But Butch Brodbeck believes God's plans don't include any more films for him.

Alvin Brodbeck, Jr., of Louisville, Ky., has the ministry in mind. Right now he's only 14. First he must finish high school. Then he figures on Wittenberg College. After that . . . ?

"I want to be a flying preacher," Butch told his interviewer. "One that flies a plane from country to country preaching the gospel."

The idea isn't sudden with Butch. Three years ago, when he was near death in a hospital, was the turning point. His faith in God was strengthened by the presence of the Rev. Tillman B. Williams, of Trinity Lutheran Church. Pastor Williams started a chain prayer in the parish, one member praying for Butch's recovery and getting another member to do the same.

Thus the boy, then just eleven, came to realize the power of God. Here was his heavenly Father keeping watch over one of his children. From his recovery onward, Butch has become active in the church. He instructs acolytes, is in the Luther League, and on the church worship committee. This summer he is helping in vacation church school as an assistant to the teachers.

Discovered at Age of Five

A Hollywood scout discovered five-year-old Butch dancing in a Louisville little theater production. Mrs. Brodbeck had started the child's lessons to correct a foot deformity.

So he and his mother went to California. He was cast in "State Fair" starring Red Skelton; in "Beautiful Blonde from Bashful Bend" with Betty Grable; in "Three Came Home" with Claudette Colbert, and many others.

In that "Three Came Home" picture, the last scene showed liberated soldiers coming home down a hill. Butch stood against a fence crying. His tears were real, b his father truly didn't come home World War II.

Drummer Butch
Many hobbies—one distant goa

He had radio and television date Abbott and Costello, Kay Kyser, East and Art Linkletter. He mod $40 an hour. Later came a stage "My Sister Eileen." But he turned d chance to play Chris in the stage p Remember Mama," because one of h included taking the Lord's name i

Four years of movie success ended family illness forced him and his

o return to Louisville. Then Butch himself became ill. But he has no regrets.

"I enjoyed my experiences, but I would refuse an offer now," he declared.

Leads Well Balanced Life

School and the church do not monopolize Butch's time. He plays the drums, fiddles with his short-wave radio set. And he likes o entertain his friends at home as often s possible. Butch feels that a well-balanced ife includes work, play, fellowship, and worship.

All these are an integral part of his life. With a goal of the ministry in mind, 14-ear-old Butch says, "The business of the oung tree is to grow wood; later to bear ruit."

Ten years from now, some congregation may be looking for Butch Brodbeck, flying r not. —NANCY R. MAINOUS

Butch and Pastor Williams
The acolyte assists at baptism

PACIFIC SOUTHWEST

Divorced Persons Required To Sign Pact with Pastor

A California Lutheran pastor is requiring divorced persons who seek remarriage in his church to sign a statement in which they recognize their responsibility in the breakup of the former marriage.

The agreement conforms with the remarriage statement adopted last October by the United Lutheran Church at its Harrisburg convention. It was devised by the Rev. Orville A. Awerkamp, pastor of Trinity Church, Long Beach, Calif. He reports he has used it with success.

The minister also is a party to the agreement. He agrees to perform the service of remarriage in consideration of the couple's penitence and their promise to establish a truly Christian family.

The statement which the remarrying parties sign has three parts:

"1—I feel, that to the best of my knowledge, there is no possibility of arriving at an amicable solution with my former spouse for the re-establishment of our former marital relationship and family.

"2—I acknowledge the tragedy of my divorce. I acknowledge I might have had some part in contributing to it, for which, if any, I am sincerely sorry and penitent before God.

"3—I promise the pastor, and covenant with God, that in the establishment of this new family, it shall truly be a Christian home with a vital membership in a fundamental Christian church—a verification of such membership to be sent to the pastor when established."

Pastor Claus on German Tour

FRESNO—A United Lutheran pastor who has helped resettle hundreds of refugees from Europe in northern California is spending the summer in Germany to see at first-hand the work of parish pastors there.

The Rev. August S. Claus, pastor of St. Paul's Church, Fresno, went to Braunsch-

PACIFIC SOUTHWEST . . .

weig, West Germany, as part of an international exchange program of church workers sponsored by the Lutheran World Federation. Nine Americans have been sent abroad since the program was initiated in May, 1956. Four church workers from overseas have come to the United States.

A native of Germany who came to the United States in 1930, Mr. Claus has helped resettle hundreds of refugees sponsored through Lutheran Refugee Service since 1948.

In Germany, Pastor Claus is guest of the German National Committee of the Lutheran World Federation. Living in the home of a Lutheran pastor in Braunschweig, he will be given opportunity to observe Lutheran congregational work in the area.

Mr. Claus is a graduate of the Theological Seminary at Kropp, Germany, and Martin Luther Seminary, Lincoln, Neb.

Pastor Olson of Yuma, Ariz., Accepts Call to Serve Synod

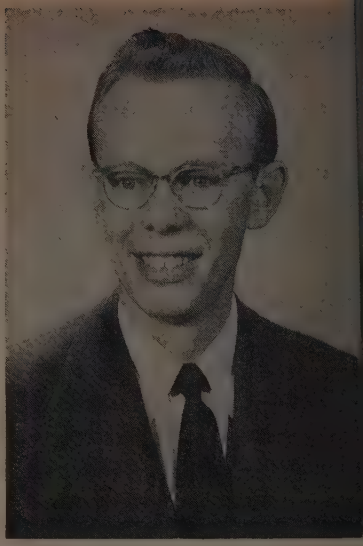
By LOUIS F. MERTZ

LOS ANGELES—First full-time director of Christian education of the Pacific Southwest Synod will be Pastor Stanley E. Olson of Faith Church, Yuma, Ariz. Pastor Olson's acceptance of the call was announced by the synod this month.

Pastor Olson is a 30-year-old native of Nebraska. He is a graduate of Wittenberg College and Northwestern Seminary. Faith Church is his first parish. He developed the mission congregation and was called as its pastor in 1954.

Pastor Olson's new responsibilities include development of schools in unchurched areas, working in consultation with the home mission supervisor, establishment of weekday and vacation church schools, and the furthering of Christian education, Luther League, and young people's programs in all congregations.

In preparation for his new tasks, he has attended a Yolijwa Camp session, vacation



Pastor Stanley E. Olson
From Yuma parsonage to synod office

Bible school courses in Los Angeles, a meetings with parish education committe

NEW PARSONAGES have recently been pu chased by the United Lutheran Church Santa Ana and St. Luke's Church in Lo Beach. Pastor Ray Nickel and his fami moved into their new home in Santa Ana March while Pastor Louis Mertz and fami moved in July.

Stewardship Methods Explored

A STEWARDSHIP sector institute was he at Redlands University, Aug. 9-10. Chest A. Myrom and Dr. H. C. Hoisington of t ULC Stewardship Department conduct the sessions. Pastors and laymen from most every congregation attended. Pasto Franklin Schott and Jack Foerster ma arrangements for the meeting.

OVER TWO HUNDRED pastors and th families attended the Board of Americ Mission school held at Asilomar, Cali July 22-26. Before the sessions, Dr. Elwo L. Bowman, BAM director of church exte

ion, met with the church councilmen, build-
ng committee members, and pastors at First
Church, Los Angeles.

THE SYNOD Luther League convention will
e held at First Church, Glendale, Aug. 31-
ept. 1. Pastor George Spindt of Tucson,
riz., will speak.

The Rev. Kenneth Hartzheim and two bus
oads of Luther Leaguers will journey to the
uther League convention at Lawrence,
ansas.

os Angeles Lutherans Sponsor uvenile Mental Health Program

LOS ANGELES—A program for emotion-
lly disturbed children is being sponsored
y the Lutheran Boys' Home Foundation.
he foundation was organized in 1955 by
e Lutheran Business Men's Club of Los
ngeles.

The program will provide aid for children
f parents who cannot afford to pay for
sychiatric guidance. Facilities of two hos-
tals and of the University of Southern
alifornia will be available.

J. Henry Niebeck and R. A. Samuelson
f the Business Men's Club will help co-
rdinate and administer the project.

New Mission Fields Canvassed

A Board of American Mission team is surveying fields in California and Arizona. Mr. and Mrs. Fay Miller are canvassing Napa, West Menlo Park, Newark, Santa Rosa, West Granada Hills, and Claremont in California; and East Phoenix, Flagstaff, and Fort Huachuca in Arizona.

A PARISH CENTER designed to seat more than 800 worshipers and to serve a congregation of over 1,700 baptized members was dedicated by St. Andrew's Church, Van Nuys. The rapidly growing congregation is only seven years old and already has property valued at $250,000. Plans call for liquidating all indebtedness in the near future and to build the remaining needed buildings, including the main sanctuary, by 1960. Pastor is the Rev. Chris H. Meyer.

Board Missionary Edwin Naylor began development work at Burlingame, Calif. . . . Ordained was Pastor Robert Plumskey at Epiphany Church, San Leandro, Calif., June 23. He is mission developer at Niles, Calif. . . . Installed were Pastor Richard Arthur at Christ Church, Cambria Park; Pastor Bliss Bellinger at Faith Church, San Rafael, Calif., and the Rev. Philip Bergstresser as assistant pastor of St. John's Church, Sacramento.

Recently dedicated parish center of St. Andrew's Church in Van Nuys, California
Plans for more buildings, including the main church, are in the making

Architect's sketch of St. John's new church and parish hall nearing completion in Hollywood

Guests in Florida's seaside resort will find ample room in air-conditioned, modern buildi

St. John's, Hollywood, Readies New Church for Winter Season

CONSTRUCTION is progressing on schedule for the new St. John's Church in Hollywood since ground was broken for the $150,000 building on June 9. The congregation plans to move into the new church plant in November—in time to accommodate the hundreds of winter visitors who worship at St. John's while vacationing in the resort city on the Atlantic coast, 17 miles north of Miami.

The completely air-conditioned church will have seating accommodations for 400 in the nave. A parish hall and kitchen with facilities to serve 300 persons is being provided.

Plans include a "cry room" for small children, nine Sunday school classrooms and two church offices. The plant will have 11,300 square feet of floor space. Extensive use of natural stone and wood paneling will be included in the construction.

The Rev. Baxter Weant, Florida Synod vice president, assisted St. John's pastor, the Rev. Robert E. Grefe, in the groundbreaking service on a two-acre site on Highway Nine.

St. John's, a fast-growing church in the synod, has received 76 new members so far in 1957. The congregation was organized i 1926. It reported a membership of 448 ba tized and 307 confirmed souls last year.

CARIBBEAN

Puerto Nuevo Congregatio Dedicates New Church Un

By FRANCISCO MOLINA

PUERTO RICO—The new church buildi and parish hall of Redeemer Church, Puer Nuevo (the Rev. Carlos Torres, pastor were dedicated July 28 before a numero congregation.

Built at a cost of $55,000 the new stru ture is the most modern in design in t synod. Combined funds of the Luth League of America ($33,000), the loc congregation ($15,000, loaned by t BAM), and the Board of American Missio ($7,000) financed the project.

A group of Luther League work campe who had been in the Virgin Islands und the direction of the Rev. Myron M. Tes were present at the dedication. Also prese were all the pastors of the Puerto Rico Co

ence, and a congregation so numerous t over a hundred people could not find m inside.

THE BOARD OF AMERICAN MISSIONS' sum- r school for missionaries was conducted ly in June in Puerto Rico for all synod tors. Dr. Henry Endress, secretary of Stewardship Department, lectured on sector project. The Rev. Leopoldo bán, secretary of the Committee on Span- Publications, spoke on evangelical litera- e in Latin America.

The choir of Zion Church, Bayamón, ich had a busy season in late spring and ly summer with a number of extra-paro- al presentations, is making plans for a t to New York City in the fall.

SAINT PETER'S CHURCH, Toa Baja, had a farewell celebration in mid-June in honor of its departing pastor, the Rev. Guillermo E. Marrero, who retired June 30 after 46 years in the ministry. The new pastor is the Rev. Sergio Cobián, for 20 years pastor of Holy Trinity Church, Bayamón.

He was succeeded by the Rev. Victor M. Rodríguez who was installed at Holy Trinity Church July 24.

DR. THOMAS J. LIGGETT, of the Disciples of Christ, arrived recently in Puerto Rico. He was to be installed this month as new president of the interdenominational Evangelical Seminary of Puerto Rico.

At the Luther League of America work camp in the Virgin Islands in July two campers were taken ill—the medical student and the nurse.

W YORK

enry Brau Installed at Prince of Peace, Binghamton

By HOWARD A. KUHNLE

INGHAMTON — The . Henry R. Brau, ained at the New k Synod conven- n was installed 7 at Prince of ce Church, Bing- ton, by the Rev. vin E. Yearke, erence president. ermons were ched by the Rev. J. Tritschler, or of Church of Holy Nativity, cott, and the Rev. ert D. Hrdlicka, or of First Church, lgeport, Conn., e church of Pas- Brau. Pastor icka served Prince eace congregation from 1940 to 1948. e last regular pastor was the Rev. How- E. Funk, now pastor of Christ Church, Airmont. Dr. Chrisenberry A. Ritchie was pastor pro-tempore from 1950-56.

Cordial Welcome to a Newly Installed Pastor
From left: Pastors Tritschler, Brau, Hrdlicka, Yearke

CONFERENCE PRESIDENT YEARKE an-

N. Y.: BINGHAMTON . . .

nounces that the fall convention of the Central Conference to be held on Sept. 10 in Trinity Church, Herkimer, will emphasize Christian worship and use of the new hymnal. Synod President Frederick R. Knubel will be chief speaker.

EVERETT MITCHELL, president of the Lutheran Laymen's Movement, will speak to the Lutheran Laymen of Syracuse and Oswego County in Syracuse on Nov. 2.

Student Center Has New Plans

PASTOR JOHN VANNORSDALL of the Lutheran Association, Ithaca, has paid high tribute to Warren Strickler for his work as intern. Mr. Strickler is returning to Philadelphia Seminary for his final year. Coming to Ithaca with the intention of helping the previous pastor, he carried the work of the congregation during a six-month vacancy.

A six-page "plan of operation" for the fall student program was set up recently for this congregation which ministers to many students at Cornell University. A "work day" was organized in August to improve the appearance of the congregation's building.

CHURCH OF OUR SAVIOUR, Endwell, called its mission developer, the Rev. Albert L. Haversat, Jr., as pastor effective July 1. He will be installed on Sept. 8. Pastor Haversat attended the school for home missionaries held by the Board of American Missions at Wittenberg College.

The Rev. Dale L. Soderberg, mission developer of Church of Our Saviour, Horseheads, announces that 106 people have signed the charter roll. Services began March 31.

CHRIST CHURCH, Norwich, the Rev. Myron E. Jaenecke, pastor, celebrated its tenth anniversary on June 27. Synod Secretary Paul C. White spoke.

PASTOR ALLAN SVANTESSON of Sweden was a speaker at the evangelism mission briefing session (June 10) at St. Paul's Church, Johnson City. Final briefing session will be on Sept. 4 at Redeemer, Binghamton. Mission date is Sept. 15-19.

BIG NO COMING UP

CHURCHES and church organizations a preparing for "Big-No Sunday" on Sept. in order to protest the proposed amendm to the state constitution which would all bingo games to be conducted by church veterans organizations, fire companies, e

The Rev. Kenneth A. Roadarmel, Syracuse, executive secretary of the St Council of Churches, blasted the recent cision of the state's American Legion to s port the bingo amendment.

LUTHER LEAGUE caravaners visited Paul's, Utica, and Redeemer, Binghamt Retreat of the Mohawk Valley District ther League will be held Sept. 20-22 at YWCA Camp at Lake Brantingham.

ZION CHURCH, Utica, has purcha property for a new church at French a Burrstone Roads. Pastor John H. Spr says that the new arterial roads will br this location close to any point in Utica

Western Conference Grou Explores Camping Facilitie

By HERBERT A. BOSCH

BUFFALO — Representatives of seve churches in the western conference studying the possibility of acquiring a ca site on Lake Chautauqua for use by the c ference. The site under investigation cludes large grounds, sports facilities several buildings.

Steps have been taken to make it poss for a group within the conference to acq title to the property. Chairman of the cial committee conducting the negotiati is Pastor Hermann B. Miller of G Church, North Tonawanda.

Lutheran Charities Report

A TOTAL of $20,000 has been distribu by Lutheran Charities to institutions of area, Treasurer Carl W. Nuermberger ported at the meeting of the welfare age at St. Paul's Church, Williamsville. cipients were St. John's Home for Child

Home for the Aged and the Church tension Society.

CORNERSTONE for Ascension Church, yder, the Rev. Paul R. Swank, pastor, s laid on June 23. The congregation hopes be worshiping in its quarter-million dol- edifice within the year.

FIFTEEN CONGREGATIONS of the confer- e conducted vacation Bible schools dur- the summer. Some schools began the -week session as soon as public schools sed. Others scheduled programs for mid- y or operated from the last week in July ough the first week in August.

THE CENTENNIAL of Zion Church, Niagara ls, closed with a flourish when the con- gation was host to the synod convention. $125,000 improvement program was npleted. The basement of the church was ovated, offices and classrooms installed, a children's chapel built.

he congregation also made large con- utions to Messiah mission begun in viston and released many members to m the nucleus of the young church. Pas- of Zion is Dr. Arthur H. Schmoyer. His stant is the Rev. Vernon F. Squire.

LUTHER LEAGUERS of New York State vened at the University of Buffalo. Nine dred young people taxed the housing lities available. The expected registra- was exceeded by 50 per cent. The final ion and the communion service were d at Zion Church, Niagara Falls.

onferences Plan Youth Week

OCHESTER—The committee of the Roch- r Conference in charge of Youth Week Silver Lake in mid-August is planning event in co-operation with a similar up of the Western Conference. A week study, recreation and fellowship in- les special courses in Bible, church doc- e, youth meetings, and personal prob- s. Pastor Hermann B. Miller is director.

THE REV. WAYNE S. PITTENGER, formerly Faith Church, Wilmington, Ohio, has be- e pastor of St. Paul's Church, Pittsford. is a graduate of Wittenberg College and mma Divinity School.

PENNSYLVANIA

Pastor Harold L. Dietz

Full-time welfare work is new assignment

Service Society Executive Takes Office in Harrisburg

By VIGGO SWENSEN

HARRISBURG—The Rev. Harold L. Dietz, Bellefonte, Pa., became the second executive secretary of the Lutheran Service Society of Greater Harrisburg. On July 1 he succeeded the Rev. Robert L. Koehler, Jr., who was called to the Lutheran Home at Buffalo.

After graduation from Lenoir Rhyne College and Gettysburg Seminary, Pastor Dietz served Zion Church, Landisville; Messiah Church, Wilkes-Barre, and St. John's Church, Bellefonte, all in Pennsylvania, served on the social missions committee of the Juniata Conference and as trustee of the National Lutheran Home for the Aged in Washington, D. C.

The Lutheran Service Society is reconstructing a residence in Camp Hill to be used as a home for aged with the addition of an infirmary for the increasing numbers

PA.: HARRISBURG . . .

who need that service. Capacity of the home is 30. Probable completion date: Oct. 1.

Superintendent Luther H. Bealer of Spang Crest Home, Lebanon, reported an $18,000 expenditure during the last fiscal year. Th home has 18 guests. Ten guests were sel supporting. The others receive partial su port from the Service Society. A reser fund of $21,000 has been set aside for futu developments.

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Sunday School Hears Cyril Chu

CYRIL S. CHU, delegate to the Luther World Federation Assembly from Briti Guiana, spoke to Zion Sunday school d partments and the congregation on June Mr. Chu's itinerary, prepared by the Boa of Foreign Missions, enables him to s various facets of ULCA work in the U —from youth camps to stewardship sec project schools.

Mr. Chu has two sons in the Unit States. One was a member of Wittenber graduating class and is enrolled in Ham Divinity School. The other is a pre-den student at Carthage College.

LUTHERAN congregations are combin for summer services in old historic churc of Lebanon County. Some of them go b to pre-Revolutionary times—notably Bi nagle's Church, north of Palmyra. Servi from July 7 to Aug. 25 are sponsored the Lebanon Pastoral Association with mons delivered by local pastors.

Holy Trinity Church, Lebanon, was setting for the first summer vespers. Dwight F. Putman, president of the Cen Pennsylvania Synod, preached and ordai David Kistler, son of the Rev. D. D. Kist Holy Trinity's pastor.

THE BROTHERHOOD of Harrisburg deci to continue sponsorship of the annual Re mation rally and midweek Lenten servi Brotherhood committees, with the help local pastors, have carried on these grams for the past quarter century. Harry F. Baughman, president of Ge burg Seminary, has been the Le preacher for the past 12 years.

DOWNTOWN Zion Church's vestry v unanimously to resume Sunday eve services. Average attendance, exclusive special services, is 70.

ARYLAND

rish Education Leaders ffered Training Courses

By WILSON P. ARD

HAGERSTOWN — Leadership institutes in ish education methods have been sched- d in the Maryland Synod's western con- ence for next month. They will be at- ded by persons selected to help congre- ons develop effective educational pro- ms.

nstitutes will last three days and consist daily six-hour courses. They are spon- ed jointly by the ULC Board of Parish ication and the synod committee on par- education.

Dates are: St. John's Church, Cumber- d, Sept. 15-19; St. Mark's Church, Hagers- n, Sept. 16-20; Evangelical Lutheran urch, Frederick, Sept. 22-26; Grace urch, Westminster, Sept. 23-27.

LUTHER LEAGUE CONVENTION of the ryland Synod is scheduled for Gettysburg lege, Aug. 30 to Sept. 2. Robert Hyson, npstead, is convention chairman. Travel- to the LLA convention at Lawrence, sas, were 117 Maryland leaguers.

GROUNDBREAKING SERVICES for a new rch were held by Good Shepherd mis- , Frederick (Pastor C. L. Boyer), July 28.

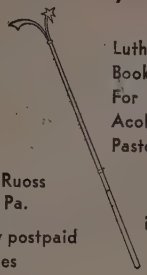
WESTERN CONFERENCE will meet Nov. 4 Trinity Church, Smithsburg. A rural rch institute will be followed by a lec- of Dr. Robert E. Van Deusen, Washing- D. C., on church unity.

r the second consecutive year St. Paul's ch, Upperco (Pastor Harold R. Stoudt), received the Town and Country Church lopment Award.

STEWARDSHIP sector training school for regational leaders will be held Sept. 14 Trinity Church, Boonsboro.

. PAUL'S CHURCH, Burkittsville (Pastor in L. Zirkle), has broken ground for a 000 educational building. More than -fourths of the cost is already provided sh and pledges.

"The Acolyte"



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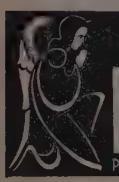

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OFFICIAL NOTICE

The Brotherhood of the United Lutheran Church in America will hold its convention in Pittsburgh, Pa., at First Lutheran Church, 61 Grant Street, Oct. 17-19, 1957.

EUGENE H. KELCHNER, Secretary

——CHANGES OF PASTORATE——

CANADA

BROSE, HAROLD. From Redeemer Church, Toronto. To east Toronto, mission developer.

CENTRAL PENNSYLVANIA

BERKOBIN, CARL. From Holy Trinity Church, Camden, N. J. To St. John's Church, Shiremanstown, Pa.

GOTWALD, LUTHER A., JR. From Northumberland parish. To Emigsville parish.

WEIKEL, JOHN J. From New Berlin parish. To Stone Valley parish, Dalmatia.

CENTRAL STATES

DOWLER, HUGH. From Luther Memorial Church, Fresno, Calif. To United Church, Spencer, Neb.

ICELANDIC

DAY, EDWARD A. From Ascension Church, St. Paul, Minn. To Selkirk Church, Manitoba, Canada.

SIGMAR, HARALD S. From Gloria Dei Church, Kelso, Wash. To Professor of Theology at University of Iceland, Reykjavik.

ILLINOIS

ENGEN, ROBERT H. From Trinity Church, Manlius. To Calvary Church, Rockford.

NEW YORK AND NEW ENGLAND

HUEGEL, WALTER O. From St. Stephen's Church, Brooklyn, N. Y., assistant pastor. To Christ Church, Little Falls, N. Y.

NORTH CAROLINA

DUNN, KARL U. From Richfield parish. Ebenezer Church, China Grove.

PACIFIC

ENQUIST, ROY. From Our Saviour Church, Seaside, Ore. To graduate study.

PACIFIC SOUTHWEST

CALIFF, STANLEY N. From St. Matthew Church, N. Hollywood, assistant pastor.

To Foothills Church, La Canada, Calif. Christian education director.

PITTSBURGH

OOPER, THOMAS C. Seminarian. To Advent Church, Wilkinsburg, Pa.

EIDE, AUGUST. Seminarian. To Waterford, Pa., mission developer.

ENDEL, HENRY C. Seminarian. To St. John's Church, Girard, Pa.

DECEASED

THE REV. ROBERT J. NELSON, 35, s killed Aug. 2 in a motor boat accident Canada Lake, Gloversville, N. Y., while cationing with his family.

The Rev. Mr. Nelson, who was pastor of deemer Church, Brooklyn, was a native Gloversville and a graduate of Hartwick llege and Philadelphia Seminary. He had viously served as assistant pastor of od Shepherd Church, Brooklyn, and as tor of St. Paul's Church, Utica, N. Y. was recently appointed as chairman of synodical committee on education of men for full-time service.

Pastor Nelson is survived by his wife, the mer Mary Beckler, and three daughters, ıron, Cynthia, and Jeanne.

Funeral services were conducted at St. nes' Church, Gloversville, by the Rev. rence Schaertel, Synod Secretary Paul C. ite, and Dr. Charles Trexler.

Burial was at Gloversville.

MRS. CHRISENBERRY A. RITCHIE, wife of Dr. Chrisenberry A. Ritchie, d July 28.

Dr. Ritchie, now retired, was pastor of leemer Church and Prince of Peace ırch in Binghamton, New York.

The former Grace Jane Schwab was a ve of Utica, New York.

n addition to her husband she is sured by a daughter, Mrs. Clayton M. Axtell, a brother, and a sister.

Funeral services were conducted at Remer Church, Binghamton, by Pastors lvin E. Yearke, Paul T. Tritschler and ward A. Kuhnle.

Burial was at Floral Park, Johnson City.

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IN CONCLUSION

IN THE QUIET Swedish town of Lund, when the Lutheran World Federation had its first assembly there 10 years ago, there were moments about as exciting as fire alarms ringing.

The war was still an aching memory for all those present, especially for those who had been in prison because of defiance of their own governments. Bishop Lilje, who spent months in a German jail awaiting execution, made a tremendous speech at Lund. Bishop Berggrav of Norway, imprisoned three years for refusing to yield to the Quisling government, spoke. He said "it was not difficult to be a believer, because God was so near."

These men seemed triumphant, not that they boasted but because they had come through a searing test with courage and faith, and that terrible time was behind them. But for another man in Lund, the shadows were plainly lying across the future. He was Lajos Ordass. To all of us it seemed likely that his grim Gethsemane was still to come.

NOW IN 1957 this man is again in America. Twenty months of these last 10 years he spent in jail. For six years after that he was kept out of his work in the church, practically a prisoner in his apartment. Now he is again leader of the Lutheran Church of Hungary.

That such a man is with us in America this summer should strengthen all of us in Christian courage. Being a Christian usually seems easy. Some people tell us how to use our Christian faith to get all we want from God. Some think of Christianity as docile conformity to the attitudes which at the moment are popular with the majority around us.

For Bishop Ordass, Christianity ha not been like this. He could have spare himself great pain and danger in 194 by conforming quietly to what the Re government expected of him. He coul have asked God for an easy way out o difficulties, and perhaps could have con vinced himself that God was not callin him to take any serious risk.

There are not many people who ca rise to the full stature of bravery an self-sacrifice that God sometimes ask We can't tell about ourselves, of course because very few of us have ever stoo in a real all-or-nothing situation. But w can profit by looking in the face of man who has been there, and who ha come back alive.

CHRISTIANS DON'T have to go aroun with gloomy faces, as though they ar about to step into a lion's den. Bisho Lilje, I'm sure, came up with superbl witty remarks even on the day he though might be his last in this world. When th center of your life has been transferre from you to Christ, you don't take you self too seriously.

The essential thing that happens to t as Christians, if we really get in deep i our Christianity, is that we become n longer afraid of losing something fo Christ's sake because we have alread lost everything. There is much talk thes days about "decisions for Christ." Usually we don't make such decision all in one moment. They are a long tim building up, and we hardly know whe they really happen.

Then some day the policeman knock at the door and says, "Lajos Ordass, I have a warrant for your arrest." And w answer, if we are actually living in Chris "Oh yes of course, I'll come right alon Wait just a minute while I pour out som milk for the cat." —ELSON RUFF

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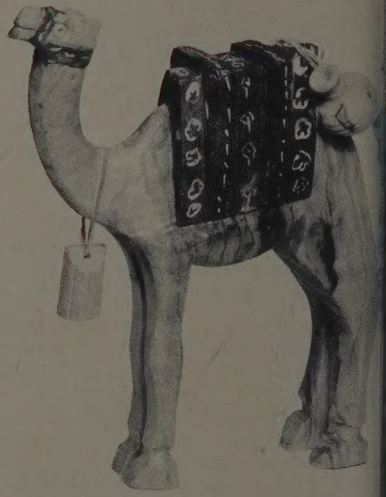

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